

**Central Conference
of
American Rabbis**

**YEARBOOK
VOLUME XL
PROVIDENCE, R. I.
1930**

To the Memory of
Louis Marshall

Born December 14, 1856

Died September 11, 1929

The Central Conference of American Rabbis
desires to place on record its profound
sense of loss which it feels in
the passing of

Louis Marshall

A wise statesman, a learned constitutional lawyer, an heroic defender of his people, a champion of liberty under law, a devoted friend to the lowly and oppressed of all classes, a warm-hearted advocate of the rights of the minorities of all races, creeds and nationalities, his means, his strength, his learning, his courage, his extraordinary abilities, his life, were all given with constant readiness and cheerfulness to the service of mankind.

He was the outstanding lay leader of modern Jewry. His devotion to Judaism and his distinguished service on behalf of the Torah will be remembered by all Israel with unfading gratitude.

“The memory of the righteous is for blessing.”

CENTRAL CONFERENCE OF AMERICAN RABBIS

FORTY-FIRST ANNUAL CONVENTION

JUNE TWENTY-FIFTH TO JUNE TWENTY-NINTH
NINETEEN HUNDRED AND THIRTY
PROVIDENCE, RHODE ISLAND



VOLUME XL

EDITED BY ISAAC E. MARCUSON

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CENTRAL CONFERENCE OF
AMERICAN RABBIS



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1930-1931

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Glaser, B. B.	Raisin, Max
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Lauterbach, Jacob Z.	Richmond, Harry R.
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Englander, Henry, <i>Chairman</i>	Blank, Sheldon
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Franklin, Leo M.	Stolz, Joseph
Philipson, David	Wolsey, Louis

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Fink, Joseph L.	Rosenbaum, David
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	Wise, Stephen S.

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Levy, Felix A., <i>Chairman</i>	Marcuson, Isaac E.
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Liturgical Literature

Freehof, Solomon B., <i>Chairman</i>	Goldenson, Samuel H.
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Bettan, Israel	Isserman, Ferdinand M.
Calisch, Edward N.	Lazaron, Morris S.
Cohon, Samuel S.	Lefkowitz, David
Cronbach, Abraham	Philipson, David
Enelow, Hyman G.	Rauch, Joseph
Ettelson, Harry W.	Rosenau, William
Feldman, A. J.	Schulman, Samuel
Frisch, Ephraim	Silver, Abba Hillel

Simon, Abram

Publications

Marcuson, Isaac E., <i>Chairman</i>	Merfeld, Harry A.
Kory, Sol L.	Newfield, Morris
Levy, Clifton Harby	Stern, Nathan

Relief Fund

Stolz, Joseph, <i>Chairman</i>	Levy, Felix A.
Koch, Samuel	Newfield, Morris

Schanfarber, Tobias

Religious Education

Feldman, A. J., <i>Chairman</i>	Lyons, Alexander
Brickner, Barnet R.	Mann, Louis L.
Baron, Joseph	Markowitz, Samuel H.
Bernstein, Philip S.	Margolis, Harry S.
Binstock, Louis	Merfeld, Harry A.
Egelson, Louis I.	Reichert, Victor E.
Falk, Gustave F.	Reichler, Max
Feibelman, Julian	Shulman, Charles
Fineberg, Solomon A.	Singer, Jacob
Luchs, Alvin S.	Solomon, George

Wolk, Samuel

Responsa

Lauterbach, Jacob Z., <i>Chairman</i>	Heller, Bernard
Bettan, Israel	Raisin, Jacob S.
Faber, Morris	Rappaport, Julius
Friedman, Martin	Sale, Samuel

Silver, Abba Hillel

Religious Work in Universities

Franklin, Leo M., <i>Chairman</i>	Jaffa, Philip W.
Eisendrath, Maurice N.	Levi, Harry
Fink, Joseph	Merritt, Max
Fox, G. George	Minda, Albert G.
	Reichert, Irving F.

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Israel, Edward L., <i>Chairman</i>	Goldstein, Sidney E.
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Cronbach, Abraham	Koch, Samuel
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Ellis, Milton	Levi, Harry
Ettelson, Harry W.	Mayerberg, Samuel S.
Fox, G. George	Reichert, Victor E.
Frisch, Ephraim	Rosenblum, William F.
Goldenson, Samuel H.	Wise, Stephen S.

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Berkowitz, Henry J.	Lazaron, Morris S.
Binstock, Louis	Levi, Harry
Brickner, Barnet R.	Magnin, Edgar
Calisch, Edward N.	Mannheimer, Eugene
Cohen, Henry	Mayerberg, Samuel S.
Ettelson, Harry W.	Reichert, Irving F.
Feuerlicht, Morris M.	Reichert, Victor E.
Fink, Joseph L.	Rosenblum, William F.
Foster, Solomon	Sanders, Ira E.
Freehof, Solomon B.	Skirball, Jack H.
Franklin, Leo M.	Simon, Abram
Goldenson, Samuel H.	Stern, William
Gup, Samuel	Thurman, Samuel

Synagog Music

Wolsey, Louis, <i>Chairman</i>	Heller, James G.
Unger, Sidney E., <i>Secretary</i>	Holtzberg, Abraham
Berkowitz, Henry J.	Lazaron, Morris S.
Bettan, Israel	Levy, David
Calisch, Edward N.	Marx, David
Cronbach, Abraham	Mayer, Harry H.
Freehof, Solomon B.	Singer, Jacob
	Stern, Nathan

SPECIAL COMMITTEES

Source Book of Reform Judaism

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Ettleson, Harry W.	Philipson, David
Feldman, Arthur A.	Raisin, Jacob S.
Kaplan, Jacob H.	Rappaport, Julius
Kornfeld, Joseph S.	Rhine, Abraham B.
Mattuck, Israel I.	Rosenau, William

Falashas

Landman, Isaac, <i>Chairman</i>	Frisch, Ephraim
Cohen, Henry	Lazaron, Morris
	Foster, Solomon

*World Union for Progressive Judaism**Vice-President*

David Lefkowitz

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Marcuson, Isaac E.	Philipson, David

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Brill, Abram	Raisin, Max
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Feibelman, Julian	Rauch, Joseph
Fisher, Henry M.	Reichert, Victor E.
Friedman, Benjamin	Rypins, Fred I.
Gup, Samuel	Sanders, Ira E.
Kory, Sol L.	Schwartz, Samuel
	Solomon, George

President's Message

Morgenstern, Julian, <i>Chairman</i>	Leipziger, Emil W.
Calisch, Edward N.	Levy, Felix A.
Cohn, Frederick	Levi, Harry
Enelow, Hyman G.	Newfield, Morris
Foster, Sol	Philipson, David
Franklin, Leo M.	Salzman, Marcus
Freehof, Solomon B.	Silver, Abba H.
Landman, Isaac	Stolz, Joseph
Lazaron, Morris S.	Wise, Stephen S.
	Wolsey, Louis

Resolutions

Wise, Jonah B., <i>Chairman</i>	Fineshriber, William
Bamberger, Bernard J.	Fram, Leon
Baron, Joseph L.	Harris, Melbourne
Berman, Morton M.	Kornfeld, Joseph
Bettan, Israel	Krass, Nathan
Binstock, Louis	Mannheimer, Eugene
Brickner, Barnet R.	Macht, Wolfe
Cohon, Beryl D.	Peiser, Walter G.
Cohon, Samuel	Stern, Nathan
Feldman, Abram J.	Witt, Louis
Feuerlicht, Morris M.	Zielonka, Martin

Thanks

Bookstaber, Philip D., <i>Chairman</i>	Meyer, Myron
Abrams, Samuel J.	Pollak, Jacob B.
Falk, Gustav F.	Reichler, Max
Holtzberg, Abraham	Stern, Harry J.

Publicity

Gup, Samuel M., <i>Chairman</i>	Landman, Isaac
	Levy, Clifton Harby

PROCEEDINGS

The Forty-first Annual Convention of the Central Conference of American Rabbis was held at Providence, Rhode Island, June 25 to June 29, 1930. The sessions were held in the Assembly Room of the Biltmore Hotel and at Temple Beth El. The sessions on June 27th were held in the Temple at Newport, Rhode Island.

The opening session was called to order on Wednesday morning, June 25th at 9:30 o'clock with the President, Rabbi David Lefkowitz, in the Chair. The opening prayer was delivered by Rabbi Edward N. Calisch. An address of welcome on behalf of the Providence community was delivered by Mr. Adolf Meller and was responded to by Rabbi David Philipson.

ADDRESS OF WELCOME

Mr. Adolf Meller: It is my privilege to welcome you to Providence and to tell you how much we appreciate that you have accepted the invitation of Temple Beth El, extended to you through our Rabbi Gup.

Our Temple, I am proud to say, is a fitting example of the fruit of your conferences. Our Pulpit commands the respect and admiration of all Providence, Jew and non-Jew alike, and has enormously raised the prestige of the whole Jewish community. Every worthwhile Jewish institution in this city has found its inspiration and impetus right in our Temple. Much of this we owe to your dear colleague, our Rabbi Samuel M. Gup.

We are delighted to have you, because all of us realize the very vital value and influence of your conferences upon Reform Jewish Thought, Philosophy and Practice. To you we look for light and for solution of the serious Jewish problems of today and for help to make out of our people better Jews and better Americans. And we are confident that, conscious of your great responsibility, you will make this, your forty-first convention, the finest you have ever held.

But your convention should not be all work either; we have made

some arrangements which, we hope, will make you feel rather like old friends than guests. Tomorrow it will be our pleasure to take you to Newport, where the first Jewish synagog in the United States of America was built in 1762. It is significant that it should have been established in the one state of the Union whose very foundation rests upon the principle of religious liberty.

There will be at all your meetings many of our members, and they all will try to make your visit as pleasant and as interesting as possible. They are all your friends, and I wish that you would call upon them at all times. Please make yourselves really at home here, and when, with your work well done, you go away from here, I hope that you will all take with you a deep longing to be with us again some time.

I am happy, in behalf of Temple Beth El and the Providence Community, to extend to you our heartiest greetings and kindest expressions of hospitality, and to bid you a most cordial welcome to Providence.

REPLY TO THE ADDRESS OF WELCOME

Rabbi David Philipson: Mr. Meller, Mr. President, and fellow-members of the Conference—I feel it a great privilege to respond to this address of welcome, although that privilege is mingled with great regret that I am here in lieu of our worthy and beloved Vice-President.

Mr. Meller has referred to a number of important matters in the history of Rhode Island which I had intended to speak about. I shall always remember what a thrill I had when I came to Rhode Island for the first time, set foot in the synagog in Newport and viewed the graves in the cemetery there. That thrill could not be repeated on a second or a third visit which I have paid here to Rhode Island, but I know that every one of you who may not have been to Rhode Island heretofore is going to have a similar thrill, if you are young enough to be thrilled, as I was at that time, and as I still am, on suitable occasions.

The story of religious freedom in Rhode Island is well known, the story of the founding of the synagog is well known, the story of Judah Touro is well known to all the members of this Conference, and I can only say that I am happy that the first conference in New England is held in this historic state, and that one of the sessions will be held in that historic building in Newport.

We are meeting in Providence, and I was very glad to hear from the President of the Congregation that the Congregation commands the respect of Providence—take that either way. The Congrega-

tion should command the respect of Providence and the love of Providence, and I know that the Congregation has the care of the Providence that watches over all of us.

We are happy that our friend and colleague Rabbi Gup has made so splendid a record in this city—that he has upheld the banner of Judaism in so worthy a way. He is a fine representative of all that is best in the traditions of our Conference and in the traditions of our faith.

I am sure that we shall greatly enjoy the meetings here. I do not know how much business there is going to be. I hope there will not be much heat in the discussions, although the best conferences have ever been those that called forth heated discussion, all in a fraternal spirit however, which I hope will be the case this year.

I have attended nearly every Conference which has been held since the opening in 1889. I have had great pleasure from this Conference; I have had many honors, for which I thank my brethren, and I can only hope that I shall be granted the privilege, under the favor of divine Providence, of meeting with you for many years.

In the name of the Conference, Mr. Meller, I wish to thank you for your cordial words of welcome. In response I would use the soulful words of the Psalmist: *Boruch habo beshem Adonoi* for our meeting place during this week is a *beth Adonoi*, where the spirit of Jewish tradition, of Jewish loyalty, and of Jewish brotherhood shall reign. *Berachnuchem mibeth Adonoi*, be ye blessed—you, your rabbi, your congregation, and your community.

To the roll call the following 158 members responded present during the Convention:

Abrams, Samuel Joshua
Ackerman, William
Alexander, David
Alpert, David B.
Bamberger, Bernard J.
Baron, Joseph Louis
Baron, Samuel Halevi
Bazell, Solomon
Berman, Morton M.
Bernstein, Philip S.
Bettan, Israel
Binstock, Louis
Bloch, Joshua
Bloom, Herbert I.
Bloom, Maurice J.

Bookstaber, Philip David
Braunstein, Baruch
Brickner, Barnet R.
Brill, Abram
Calisch, Edward N.
Caplan, Harry
Cohen, Jacob X.
Cohn, Frederick
Cohon, Beryl D.
Cohon, Samuel S.
Cronbach, Abraham
David, Daniel L.
Dorfman, Bernard N.
Egelson, Louis I.
Enelow, Hyman G.

- Englander, Henry
Eppstein, Victor
Feibelman, Julian B.
Feinstein, Abraham
Feldman, Abraham Jehiel
Feuerlicht, Morris M.
Fineberg, Solomon Andhil
Finesinger, Sol B.
Fink, A. H.
Fink, Joseph L.
Foster, Solomon
Fox, Gresham George
Fram, Leon
Franklin, Leo M.
Freedman, Joseph
Freehof, Solomon B.
Freund, Hirsch L.
Freund, Iser
Friedlander, Marcus
Friedman, Benjamin
Friedman, Martin
Glazer, B. Benedict
Goldburg, A. L.
Goldburg, Norman M.
Goldstein, Sidney E.
Goodman, Abram
Gordon, Samuel H.
Gup, Samuel M.
Hausmann, Gustav N.
Heller, Bernard
Heller, James G.
Hibshman, Eugene E.
Hirschberg, Abram
Hirshberg, Maurice A.
Holtzberg, Abraham
Kaplan, Harry
Kelson, Benjamin
Kornfeld, Joseph S.
Kory, Sol L.
Krass, Nathan
Krohn, A. L.
Landman, Isaac
Landman, Solomon
Latz, Charles B.
Lauterbach, Jacob Z.
Lazaron, Morris S.
Lefkowitz, Aaron A.
Lefkowitz, David
Leipziger, Emil William
Levi, Harry
Levinger, Lee J.
Levy, Clifton Harby
Levy, Felix A.
Lewis, Theodore
Lichtenstein, Morris
Liebman, Joshua Loth
Linfield, Harry S.
Luchs, Alvin S.
Maller, Julius B.
Mannheimer, Eugene
Mantinband, Charles
Marcus, Jacob Rader
Marcuson, Isaac E.
Margolis, Harry S.
Markowitz, Samuel H.
Martin, Albert L.
Mazure, Maurice Maxwell
Menkes, J. B.
Meyer, Myron M.
Minda, Albert G.
Montaz, Arthur Sigismund
Morgenstern, Julian
Nathan, Marvin
Newfield, Morris
Ogel, Jacob J.
Olan, Levi A.
Peiser, Walter Gilbert
Philipson, David
Philo, Isador E.
Pollak, Jacob B.
Rappaport, Julius
Rauch, Joseph
Regner, Sidney L.
Reichel, Leo M.
Reichert, Irving F.
Reichert, Victor E.
Reichler, Max
Rosenbaum, David

Rosenblum, William F.
 Rudin, Jacob Philip
 Rypins, Frederick I.
 Sanders, Ira E.
 Schwartz, Laurence
 Schwartz, William B.
 Segel, Alexander D.
 Shillman, Samuel R.
 Shulman, Charles E.
 Silberfeld, Julius
 Singer, Jacob
 Siskin, E. E.
 Skirball, Jack H.
 Smoller, Phineas
 Snyder, Herman Eliot
 Solomon, George
 Steinbach, Alexander Alan
 Stern, Harry Joshua
 Stern, Nathan
 Stern, Wm. M.

Stolz, Joseph
 Taxay, Joseph Marshall
 Teitelbaum, Samuel
 Thurman, Samuel
 Unger, Sidney E.
 Utschen, Joseph
 Warsaw, Isadore
 Weinstein, Aaron Lewis
 Weiss, Harry
 Wise, Jonah B.
 Wise, Stephen S.
 Witt, Louis
 Wohl, Samuel
 Wolfenson, Louis B.
 Wolsey, Louis
 Zepin, George
 Zielonka, David L.
 Zielonka, Martin
 Zigmond, Maurice

MESSAGES OF GREETINGS

Messages of greetings were read from Rabbis Eugene Blachschleger, Henry Cohen, Montague N. A. Cohen, Max C. Currick, Ephraim Frisch, Morris Goldstein, Morris W. Graff, Ferdinand M. Isserman, Morton H. Levy, Louis L. Mann, David Marx, Samuel S. Mayerberg, David Philipson, Marcus Salzman, Joseph Stolz, Sidney S. Tedesche, and Benjamin A. Tintner, and from Miss Jeanette Miriam Goldberg and from the Providence Section of the Council of Jewish Women.

The President announced the death of Maurice H. Harris, a member of the Conference, which had occurred the day previous.

Rabbi Jonah B. Wise: Mr. President, I move that the Conference record at this moment its sorrow at the death of Maurice H. Harris and its appreciation of the peculiar and interesting success which his work met with in the great community of New York.

Those who know New York and congregational projects in New York realize that Maurice H. Harris did one of the most significant pieces of work in the history of congregational life in America. I say that without any reservation, and I feel that at this time, while his funeral is being attended by his relatives and the con-

gregation, which is sincerely grieved and shocked at his death, that we participate *in absentia* and in spirit in those services, and that that participation be signified by a special message to his congregation and to his wife, and that a notice of this action if possible, shall be published in connection with the description of his funeral which will appear in the metropolitan papers tomorrow.

The motion was carried by a rising vote out of respect for a faithful and beloved worker in the rabbinate of America.

Rabbi Philipson takes the Chair.

Rabbi David Lefkowitz read the annual report of the President.

THE PRESIDENT'S REPORT

To the Central Conference of American Rabbis,

GENTLEMEN:

I

Permit me at the beginning of my report to thank the membership of the Conference for the confidence you imposed in me in electing me to the high and responsible office of President of this distinguished body, and to assure you that I have tried to meet faithfully the undreamed-of heavy demands that this honored position entailed. I have endeavored to keep in touch with the members by several letters, issued as follows: One as early as August 30, 1929, in which, besides thanking the membership for their confidence in electing me to the Presidency of the Conference and calling upon them for suggestions, advice and criticism, and asking for their preferences as to committee appointments, I urged them to make strong appeals at the Holy Days for the Palestine Emergency Fund. The second letter was written November 5th, urging co-operation with the November Tour of the Union of American Hebrew Congregations. The third letter, written December 17th, called the attention of the members to the Annuity Fund that had been initiated for Dr. Isidor Singer on his seventieth birthday by a number of his friends, and requesting helpful co-operation in the proposed fund for the organizer of the Jewish Encyclo-

pedia. The fourth letter was sent out on the 27th of February and directed attention to the resolutions passed by the Synagog Council calling for a day of public prayer on the Sabbath of March 7th in the face of the campaign against religion in Soviet Russia, and suggested that, as the Conference is affiliated with the Synagog Council, co-operation along the line indicated ought to appeal to the membership. The fifth letter, sent April 11th, urged the members to co-operate with the Solicitation Committee even more than previous years in view of the heavy calls upon our funds from many directions. As early as March 14th I wrote to the presidents of those congregations that were served by our members requesting that arrangements be made by the congregations whereby the rabbis' attendance at the annual conference can be facilitated through the payment of the expense of the trip by the congregation; and on May 20th I wrote an earnest letter appealing for attendance upon this convention of our Conference because of the important items that appear upon its agenda.

II

At the meeting of the Executive Board of the Conference, October 29, 1929, a resolution was passed that the President express the sentiments of the Board concerning the Arab atrocities in the Holy Land in August of that year to the Embassy of the United States in London. Your President wrote as follows:

*"United States Ambassador Dawes,
"United States Embassy,
"London, England.*

"THE HONORABLE MR. DAWES:

"At the meeting of the Executive Board of the Central Conference of American Rabbis held October 29th, 1929, in Cincinnati, the first meeting of this body held since the catastrophe fell upon the Jews of Palestine, a Resolution was adopted expressing profound horror on the part of the members of the Central Conference of American Rabbis at the atrocities committed on the Jewish people in Palestine, and the earnest hope that peaceable relations might soon be established between the Jewish and non-Jewish population, and that the British

Government might adopt effective measures toward the protection and the furtherance of the work of the Jewish Agency.

"Very respectfully," etc.

A similar letter was sent to Hon. Henry L. Stimson, Secretary of State, at Washington, D. C. Both letters were duly acknowledged, the one from London stating:

"In the absence of the Ambassador, may I acknowledge your letter of November 4th, conveying the resolution adopted at the meeting of the Executive Board of the Central Conference of American Rabbis held in Cincinnati on October 29th, and inform you that it will be brought to the attention of the appropriate British authorities at the earliest possible moment. I am, sir, yours faithfully,

RAY ATHERTON,
Chargé d'Affaires ad interim."

On December 6, 1929, the following letter was sent by your President at the request and suggestion of the Chairman of our Peace Commission to the American representatives at the Conference on Naval Reduction just prior to their leaving for the Conference:

Hon. Henry L. Stimson, Secretary of State
Hon. Charles F. Adams, Secretary of Navy
Hon. Dwight W. Morrow
Sen. Joseph T. Robinson
Sen. David A. Reed

GENTLEMEN:

As you are about to leave for the London Naval Conference, may I as President of the Central Conference of American Rabbis express the hope and prayer that our Heavenly Father may be with you and guard you on your journey; may He incline the hearts of all the conferees toward the more effective decisions leading toward world peace, that the Conference might reach a most successful conclusion.

May I urge you who are the delegates of this great nation to the London Conference to strive for the abolition of battle-ships and submarines, and for the general reduction—in fact—of other classes of naval vessels.

Again praying for the success of this Conference for the

bringing nearer of the world peace of which the prophets dreamed and for which they warmly contended, I am very sincerely and respectfully yours,

(signed) DAVID LEFKOWITZ,

President, Central Conference of American Rabbis.

III

At the post-Conference meeting of the Executive Board a Committee on Subsidies from the Lucius N. Littauer Fund was appointed with the personnel: Rabbi H. G. Enelow, Chairman, Rabbis Freehof, Felix A. Levy, and your President and Vice-President. They were to pass upon all subsidies from the Littauer Fund of \$5,000 and to make suggestions to the Executive Board as to subsidies from the Subvention Fund of the Conference, which latter fund was fixed at \$3,500. Their recommendation as to 15 subventions was referred to the Executive Board for approval on the 19th of November and was voted upon favorably except that one member, while voting in favor of \$500 from the Littauer Fund for the Maranno Congregation at Bragança, was opposed to an additional \$250 from the Subvention Fund of the Conference. These 15 items of subventions were:

1. <i>Akademie fuer die Wissenschaft des Judenthums</i>	\$ 100.00	(Subvention Fund)
2. Yiddish Scientific Institute in Vilna.....	250.00	(Littauer Fund)
	100.00	(Subvention Fund)
3. Theological Seminary at Vienna	300.00	(Subvention Fund)
4. Theological Seminary at Budapest	300.00	(Subvention Fund)
5. Ehrenreich, to assist publication of new edition of <i>Abudrakam</i>	100.00	(Littauer Fund)
6. Rabbi Eliezer Rivlin of Jerusalem for literary work	25.00	per month
		(Subvention Fund)
7. Dr. Yellin for Hebrew Teachers' College at Jerusalem	100.00	(Subvention Fund)

8. Pro-Falasha Committee —to Dr. Faitlovich...	100.00	(Subvention Fund)
9. Professor Ludwig Blau, Editor of <i>Hatsofeh</i> ...	50.00	(Subvention Fund)
10. Dr. Kasher for publica- tion of <i>Torah Shelemah</i>	500.00	(Littauer Fund)
11. Dr. Aptowitz to as- sist literary work.....	200.00	(Subvention Fund)
12. Benjacob Thesaurus...	1,200.00	(Littauer Fund)
13. Marannos of Bragança	500.00	(Littauer Fund)
	250.00	(Subvention Fund)
14. Dr. Nissenbaum of War- saw for literary work..	25.00	per month (Subvention Fund)
15. League for Safeguard- ing the Fixity of the Sabbath.....	25.00	(Subvention Fund)

On the 16th of January, 1930, I requested the Executive Board to vote on additional subsidies from the Subvention Fund of the Conference and of the Littauer Fund, and the vote was favorable except that one of the members of the Executive Board voted against No. 1. The four items presented were:

1. For Abba Krim to con- tinue literary studies in Berlin	\$ 50.00	per month (Subvention Fund)
2. For Ha-Doar.....	50.00	(Subvention Fund)
3. Dr. B. Lewin of Pales- tine, for the publication of the 3rd volume of studies on the <i>Geonim</i> ..	750.00	(Littauer Fund)
	250.00	(Subvention Fund)
4. Pro-Falasha Fund, at the suggestion of Mr. Littauer	1,000.00	(Littauer Fund)

On the 4th of March, 1930, I asked the Executive Board to vote on the question of a subsidy of \$500 to Professor Kahana to assist him in the publication of his Commentary of the Bible, \$250 of which was to be paid by the Littauer Fund and \$250 by the Subvention Fund of the Conference. All but one member voted in favor of this request. The Executive Board also voted favorably

on the question of assisting the *Vienna Rabbiner Seminar* to keep open its doors, voting \$50 a month to each of the three professors. The Executive Committee also authorized, on April 16th the engaging of a publicity agent for the period of the Convention and for a month preceding. Besides these subventions the special committee on the Littauer Fund, under the chairmanship of Rabbi Enelow, allowed a number of subventions and have returned to the treasury of the Conference to the credit of the Littauer Fund \$1,008.10 out of the subvention made from that fund to the Benjacob Thesaurus project, which has since been discontinued.

IV

At the post-Conference meeting of the Executive Board that body requested your President to appoint three committees of the members of the Executive Board to study three questions that had been suggested by the Conference at Detroit last year. Thereupon I appointed a committee to study again the question of Rabbinical Pensions, which committee consists of Rabbis Morris Newfield, Chairman, Gup and Mannheimer. I also appointed the following committee on a Survey of the Status of the Rabbinate: Rabbi Leo M. Franklin, Chairman, Rabbis Benjamin Friedman and Edward N. Calisch; and another committee to study ways and means toward the publication of a magazine of the Conference, with Rabbi Solomon B. Freehof, Chairman, and Rabbis David Philipson and Felix A. Levy. These committees will report at this meeting of the Conference, and I am sure they will have things of interest to present to the Conference.

V

It will please the Conference to learn that the Conference was a beneficiary in the will of Joseph Schonthal made August 24, 1925, in the sum of \$5,000 designated to the Rabbis' Pension Fund. I requested the Hon. Alfred M. Cohen to assume the responsibility of watching the interest of the Conference in this matter, as there are a number of elements in the entire matter which render it un-

certain that in due course of time the legacy will come to us, and Mr. Cohen most graciously offered us his services gratuitously and is guarding our interests at this time. May I suggest that the gratitude of the Conference be given fitting expression in a letter to the family of that generous and devoted Jewish philanthropist, Joseph Schonthal; and that our thanks as a Conference be also transmitted to Mr. Alfred M. Cohen for the offer of his professional services.

VI

During the past year I have had the privilege of representing the Central Conference of American Rabbis at a number of important occasions. In January, 1930, I participated in the Diamond Jubilee of the New Orleans Jewish Orphan Home. In February, 1930, I had the great pleasure of representing you at the one-hundredth-anniversary celebration of the Baltimore Hebrew Congregation, and of congratulating the historic congregation and its beloved rabbi, Morris S. Lazaron. In March of this year I was your representative at the celebration of the fortieth anniversary of Rabbi William S. Friedman's effective ministry at Temple Emanu-El at Denver, Colorado, at which celebration the city and state joined with the congregation in acclaiming his exceptional and far-spreading ministry. I regret that I was unable to participate in the fiftieth-anniversary celebration of Rabbi Felix A. Levy's congregation last spring, to which I was cordially invited. To that congregation I sent a congratulatory message on behalf of the Conference. I also sent similar congratulatory messages to the Temple, Cleveland, at its 80th celebration recently, to Rabbis Louis I. Newman, Ferdinand M. Isserman and Irving F. Reichert on their election to fill important pulpits. I took the liberty of sending the greetings of the Conference to the Constitution Grand Lodge of the I.O.B.B. that met recently in Cincinnati, especially commending the work of the Hillel Foundation. It also became my sad duty to send letters of condolence to the families of our departed members, to Mrs. Jack Harding, the daughter of Rabbi Mayer Messing; to the family of Jacob Nieto, to Mrs. David Goodis and to Mrs. Samuel Shammai Kaplan.

VII

Your President has been honored by being chosen the Chairman of the American delegation to the meeting of the World Union for Progressive Judaism to be held in London, England, July 19th to the 22nd. Rabbi Zepin was chosen secretary of the delegation. We have tried to be helpful to the Hon. Lily H. Montagu, Secretary of the W.U.P.J., in the assignment of speakers to that part of the program that was selected for the participation of American members. Early this year I requested members of the Conference who expected to be in London at the time of the meeting of the World Union to so inform me that I might appoint them as delegates of the Conference to the meeting of the World Union. We have nineteen delegateships for the Conference; and to date only twelve places filled by the following members: Martin Zielonka, Nathan Stern, Morris Newfield, Felix A. Levy, Harry J. Stern, I. E. Marcuson, Leo M. Franklin, Julian Morgenstern, Samuel Schulman, Lawrence E. B. Kahn, Ferdinand M. Isserman and David Lefkowitz. If there are any at this Convention who find that they can attend, arrangements can yet be made certifying that they are delegates of the Conference, if they will so inform me.

VIII

Before closing this report I wish to thank you again for your confidence in me and to assure you that I have found much joy in carrying through the work of the Conference in the interim between the conventions of 1929 and 1930. Much of this satisfaction came because of the hearty co-operation of the membership generally, and especially of the Executive Board and its officers. My special thanks are due and are hereby tendered to Rabbi Solomon B. Freehof for his exceptional labors in the preparation of the program for the present Conference and to Rabbi Isaac E. Marcuson for his ever ready helpfulness in extending to me that information which he always has on hand of the working details of the Conference, and which comes from his many years of close association with them. Also my thanks are due to all those who have assumed responsibil-

ity for parts on the program, to the Chairmen who carried through their assigned labors, to our Corresponding Secretary, Rabbi James G. Heller, and to our Treasurer, Rabbi Felix A. Levy, and to Rabbi Harry S. Margolis, who again this year has assumed responsibility for the Solicitation Fund effort for our Superannuated Ministers' Fund.

Respectfully submitted,
DAVID LEFKOWITZ.

The report was received with thanks and the recommendations were referred to the Committee on President's Message. (See page 129.)

The report of the Recording Secretary was read by Rabbi Isaac E. Marcuson.

REPORT OF RECORDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Your Recording Secretary begs leave to submit the following report of the action of the Executive Board on the various matters brought before it and requests your approval.

Meetings. Since the last convention of the Conference the Executive Board has held three meetings: Detroit, Michigan, July 1, 1929; Cincinnati, Ohio, October 29, 1929; Providence, Rhode Island, June 24, 1930.

Executive Board of the Union. Attention was called to the fact that the Nominating Committee had through error presented the name of Max C. Currick as one of the two representatives of the Conference on the Executive Board of the Union, not knowing that Rabbi Currick was already a member of the Board of Governors of the Hebrew Union College. The Executive Board, therefore, named Morris Newfield, Vice-President of the Conference, to be the Conference representative on the Executive Board of the Union.

World Union for Progressive Judaism. Rabbi Enelow having given notice of his resignation as Vice-President of the World Union for Progressive Judaism, to which office he was appointed as president of the Central Conference of American Rabbis, the Secretary was instructed to notify Miss Lily H. Montagu that Rabbi Lefkowitz, the newly elected president of the Conference, had been named to take the place of Rabbi Enelow.

Pensions. Upon the recommendation of the Pension Committee pensions were granted to needy colleagues for the year.

Neumark Manuscripts. It was moved and adopted that the bills of Holzhausen for printing the Neumark volume be paid.

Chairmen of Committees. It was moved and adopted that the chairmen of committees be informed that it is the opinion of the Executive Board that the President of the Conference shall be kept posted on the activities of the various committees and that no expense shall be incurred by a committee without permission of the President of the Conference except for publications. It was moved and adopted that all contracts for printing for the Conference must be made through the Publications Committee.

Archaeological Discoveries in Palestine. It was moved and adopted that five hundred reprints be made of Dr. Glueck's paper and that these be distributed to those interested in the subject.

List of Hymns. It was moved and adopted that Rabbi Heller be requested to correct his list of anthems which was published a few years ago and that reprints be made and sent to the members of the Conference.

Round-Table Discussions. It was moved and adopted that the law of the Conference that no round-table discussions shall be printed in the Yearbook shall be followed and that the Symposium of the Presidents shall not appear in the Yearbook.

Publicity. It was moved and adopted that a committee of the Conference be appointed for the Convention which shall read the report of the publicity agent before it is given to the press.

Program Committee. Rabbi Sol B. Freehof was appointed chairman of the Program Committee for the next convention.

Applications for Membership. The following were elected to membership in the Conference: Abram V. Goodman, Julius B. Maller, Samuel Rasinger, Alexander A. Steinbach, Charles Mantinband, Maxwell Dubin, Lawrence Schwartz, John J. Tepfer, Morris W. Graff, J. Aaron Levy, Phineas Smoller, Jacob K. Shankman, Maurice Feuer, Joshua Trachtenberg, Abba M. Fineberg, Bert Stein, Joshua L. Liebman, Adolph H. Fink, Baruch Braunstein, A. Lincoln Krohn, A. Joseph Lasker, Marcus Kramer, Samuel Blumenfeld, Albert A. Ruskin, Aaron H. Lefkowitz, Samuel Perlman, Michael Alper, Albert G. Baum.

Resignations. The resignations of the following members were accepted with regret: Nathan Gordon and George Benedict.

Time and Place of Next Meeting. It was moved and adopted that the next convention shall be held at Providence, Rhode Island, June 25 to 29, 1930.

Program. Rabbi Freehof submitted the tentative program for the Convention.

Committee Appointments. Rabbi Leo M. Franklin, tendered his resignation on the Commission on Jewish Education in favor of Rabbi Leon Fram. The President read the list of the standing committees which were approved by the Executive Board. (For list of Committee, see page 9.)

National Conference on Religious Work in Universities. It was moved and adopted that our representation on the National Conference on Religious Work in Universities be discontinued.

Liturgical Committee. It was moved and adopted that a subcommittee of five from the Liturgical Committee, including the Chairman, shall meet with a similar committee for the Union to discuss the problem of prayer book revision.

Subsidies. The Special Committee (Rabbis Newfield, Marcuson, and Enelow) which had been appointed to work out a plan for subsidies reported as follows: That there shall be created a Special Subsidy Fund to consist of a sum which shall equal 5 per cent of the balance in the General Fund at the close of this fiscal year and that for this year the amount shall not exceed \$3500.00. The Committee further recommended and the Executive Board adopted the recommendation that in the letter sent out by the Committee on Relief a statement shall be made that the money shall be used for the relief of aged rabbis and their families and for relief to scholars and their publications and that one half of the amount raised be known as the Subvention Fund and be administered for that purpose. It was further moved and adopted that subsidies shall be granted in the following order:

1. To poor and needy colleagues.
2. To educational and philanthropic organizations and causes.
3. To assist worthy colleagues personally or in the publication of their books.
4. Subventions to learned societies.
5. Subventions to worthy Jewish or theological publications.

Littauer Fund. Rabbi Enelow made a statement that the Conference would again receive \$5000.00 for subsidies from Mr. Littauer on condition that he, Dr. Enelow, be on the committee to administer the fund. It was moved and adopted that the fund be accepted but that a special committee of five consisting of the President of the Conference and Rabbis Enelow, Felix A. Levy, Freehof, and Newfield be appointed to administer the fund and grant the subsidies from this fund. It was further moved and adopted that a letter of thanks be sent to Mr. Littauer for his gift of \$5000.00 for subsidies for the coming year.

American School for Oriental Research. It was moved and adopted that the Secretary be instructed to send to the Treasurer of the American School for Oriental Research a voucher for \$100.00 in accordance with the resolution adopted at the previous convention.

Hymnal. The Chairman of the Committee on Publications reported that the stock of Union hymnals was exhausted and asked instructions about reprinting in view of the fact that the new hymnal was reported ready for publication. The Publications Committee was instructed to publish a small edition of the cloth-bound hymnal, as it was thought probable that many congregations might retain the old hymnal for some years.

Authority was given to the Chairman of the Publications Committee to refund to the Hillel Foundation at Morgantown, West Virginia, \$25.00 for discount on prayer books bought for the Foundation.

Peace Manual. It was moved and adopted that the Chairman of the Committee on International Peace be authorized to furnish the National Federation of Temple Sisterhoods with such material as they may need for the publication of a peace manual for children.

World Union for Progressive Judaism. It was moved and adopted that the President shall communicate with Miss Montagu, Secretary of the World Union for Progressive Judaism and request that correspondence relating to the Central Conference of American Rabbis shall be carried on with the officers of the Conference and not with the office of the Union of American Hebrew Congregations.

Courtesy Cards. The Secretary reported that he had correspondence with Rabbi Zepin in regard to the resolution passed at the last convention urging congregations to give seats to strangers who are members of congregations belonging to the Union without charge. Rabbi Zepin replied that the Union was issuing a courtesy card which was a request from one congregation to another to extend the courtesy of seats to visitors on the Holy Days.

Boy Scouts. The Secretary reported correspondence which he had had in regard to the resolution adopted at the last convention urging the National Boy Scout Council to alter its policy of segregating the boys into religious groups. The Secretary was instructed to notify National Scout officials that the action reported was that of the annual convention, and that, if they desired, he would be glad to present any communication which they might send to the next convention.

Group Insurance. It was moved and adopted that a committee be appointed to study the question of the possibility of group insurance for the Central Conference of American Rabbis.

Status of the Rabbinate. A letter was read from Rabbi Joseph Leiser calling attention to the conditions of unemployment in the rabbinate. It was moved and adopted that the President shall appoint a Committee on Survey of Status of the Rabbinate, which committee shall report within three months. The Committee shall be authorized to engage an expert investigator to gather the facts. After the Committee shall have reported, the President was authorized to draw up a statement of conditions as ascertained and send it to the Board of Governors of the Hebrew Union College and the governing board of all the theological seminaries in America.

Palestine. A resolution expressing the horror of the Central Conference of American Rabbis over the massacre of Jews in Palestine was presented and adopted.

Community House at Tours. A check for \$403.15 was given to Rabbi Enelow to be forwarded to Rabbi Sommer to assist in erecting the community house at Tours.

Jewish Quarterly. It was moved and adopted that a committee be appointed to study the possibility of the creation of a Jewish quarterly, as recommended in a resolution adopted at the last convention, the committee to report at the pre-Conference meeting. Rabbi Freehof reported that the Committee of the Conference appointed to consider the advisability of publishing a magazine in English met with a committee of the Union, but that no definite action was taken, since the Union decided that it had not the funds to meet its part of the expense at the present time. It was moved and adopted that the committee be continued.

Yearbook Contract. The contract made with the Kingsport Press was approved, and the Yearbook editor was instructed to ascertain how much additional it would cost to bind all the yearbooks in cloth, and use his judgment as to the binding.

Yearbook Editor. Rabbi Isaac E. Marcuson was elected editor of the 1930 Yearbook.

Honorary Members. A letter was presented from Rabbi Silverman on the subject of honorary officers and members in the Conference. As there is no provision in the Constitution referring to honorary membership or honorary officers, two members of the Executive Board offered to prepare and present a resolution asking that a study be made of the question of honorary officers and membership, and, if found desirable, that an amendment to the Constitution be prepared authorizing such honorary membership.

Vienna Seminary. Rabbi Morgenstern made a statement covering a meeting of the presidents of the American theological seminaries to provide funds to continue the activities of the Vienna Rabbinical Seminary. It was moved and adopted that a recom-

mendation be made to the incoming Executive Board that the contribution of \$50 a month to each of the three professors of the Vienna Rabbinical Seminary be continued.

Survey on Condition of Rabbinate. Rabbi Franklin reported on the action of the joint committee of the Conference and the Hebrew Union College. The report was received, and it was moved and carried that he be requested to present this report to the Conference and that the Executive Board recommends that a permanent committee be appointed to continue this work.

Group Insurance. On account of the absence of Rabbi Newfield, Chairman of the Committee on Group Insurance, it was moved and adopted that the Special Committee on Group Insurance shall first report to a special meeting of the Executive Board before the report is presented to the Convention.

Reprints of Kohler Paper. Rabbi Calisch reported that Mr. Max J. Kohler had presented to the Conference 2,000 reprints of an article which he had prepared on religion in the public schools. The thanks of the Executive Board was extended Mr. Kohler.

Haggadahs. It was moved and adopted that 75 Haggadahs be presented to the Hebrew Union College.

American Jewish Committee. It was moved and adopted that the President of the Central Conference of American Rabbis shall be the representative of the Conference on the American Jewish Committee.

Two-Hundredth Anniversary of George Washington. It was moved and adopted that the incoming Executive Board shall appoint a committee to present a plan for the participation of the Conference in the bicentennial celebration of George Washington's birth, and that the communication received from the committee be turned over to our committee.

Littauer Fund. Rabbi Enelow reported for the Littauer Fund.

Wailing Wall. A telegram was read from Mr. Cyrus Adler, and it was moved and adopted that the rabbis in Jerusalem be authorized to represent the Central Conference of American Rabbis before the Wailing Wall Commission hearing.

Anthem List. It was moved and adopted that the thanks of the Conference be extended to Mr. C. Hugo Grimm for assisting Rabbi Heller in preparing a list of anthems.

Traveling Rabbis. Rabbi Fox requested the Board to take some action as to what procedure should be followed in regard to the foreign traveling rabbis who go from city to city asking for contributions. It was moved and adopted that the subject be referred to the Synagog Council for study. It was further moved and adopted that a communication be sent to the members informing

them of the national organization to whom they can apply for information concerning these men as to the worth of the cause for which they are asking aid.

Publications. The Publications Committee was authorized to print a new edition of Volume I, Union Prayer Book, and it was moved and carried that a small number be printed on India paper with flexible cover. It was moved and carried that no further printing of the Volume *Judaism* be made at the present time.

Folder on London Conference. It was moved and adopted that the folder on the London Conference for the reduction of navies, ordered by the Committee on International Peace, be sent out in the fall.

Respectfully submitted,
ISAAC E. MARCUSON,
Recording Secretary.

The report was received with thanks and adopted.

The report of the Corresponding Secretary was read by Rabbi James G. Heller.

REPORT OF CORRESPONDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: This will be a report characterized by brevity. Your Corresponding Secretary wishes merely to express his thanks to the officers of the Conference for their unfailing kindness and co-operation. The duties of his office were not onerous. They consisted this year merely of making out the vouchers necessary for carrying on the labors of the Conference and seeing that they reached their proper destinations.

I append to this report a tabulation of the vouchers issued by my office, arranging them under appropriate headings. Since the Detroit Conference I have issued 837 vouchers, totaling \$60,059.68.

July 1, 1929, to June, 1930

General Expense	\$ 3,379.66
Convention Expense	713.68
Publications	6,719.09
Yearbook	2,948.87
Pension Fund	6,910.00
Subventions	3,650.00
Bonds	25,719.35
President's Office	458.37

Vice-President	1.00
Corresponding Secretary	170.00
Recording Secretary	410.41
Treasurer	149.50
Social Justice Commission	585.88
Committee on International Peace.....	140.33
Committee on Revision of Hymnal.....	2,132.49
Committee on Contemporaneous History.....	1.75
Littauer Fund	5,200.00
Solicitation of Funds Committee.....	269.30
Relief Fund	500.00
Total.....	\$60,059.68

I have enjoyed serving the Conference, and again express my thanks to its officers and members.

Respectfully,
JAMES G. HELLER,
Corresponding Secretary.

The report was received with thanks and adopted.

The report of the Treasurer was read by Rabbi Felix A. Levy.

REPORT OF TREASURER

To the Central Conference of American Rabbis,

GENTLEMEN: Your Treasurer submits the following annual report, covering the period from June 10, 1929, to June 10, 1930.

The books of the Treasurer have been audited by a reputable firm of public accountants, whose official audit is part of this report.

Your attention is called to the following figures. The total resources of the Conference amount to \$202,467.28, including \$2,-458.10 in the Littauer and Horace Wolf Social Justice funds, and to which are to be added over \$6,000 collected by the Committee on Solicitation of Funds, now in a St. Paul bank, which gives us in the neighborhood of \$208,000. This would represent a net increase in the treasury of about \$16,000, since the last audit.

There are 342 members in good standing, who paid \$1,545 in dues. Collections have not been what they should be, due to negligence of members to remit even after repeated statements had been sent them.

Our investments total, \$195,500, of which \$25,000 was invested during the year. Interest on bonds was \$8,441.59, bank interest

\$203.85. Cash on hand in bank is \$6,967.28, for which we receive the usual interest.

The Relief Fund has a balance, June 10, 1930, of \$133,036.13; the General Fund, \$66,973.05.

The Publication Fund, which had a balance June 11, 1929, of \$13,583.46, was increased during the year by \$19,839.52, making a total of \$33,422.98. Disbursements were \$9,022.42, and there was transferred to the general account \$13,583.46, which leaves a balance on June 10, 1930, of \$10,817.10.

Total disbursements of the year from the General Fund were \$38,829.33, including \$25,617.85 for investments; the receipts were \$13,005.25. Excess of disbursements over receipts is \$206.23.

Total disbursements of the Relief Fund were \$7,460.50; receipts were \$21,572.48, leaving a balance of \$14,111.98.

The disbursements of the Littauer Fund were \$7,000, and the receipts were \$6,008.10, leaving an excess of disbursements over receipts of \$991.90, which must be deducted from balance on hand last year of \$1,250, leaving \$258.10 balance.

To the Horace J. Wolf Social Justice Fund \$500 were added during the year by Mrs. Wolf, making a total of \$1,700.

Respectfully submitted,

FELIX A. LEVY,

Treasurer.

The report was received with thanks, and together with the Auditor's Report was ordered printed in the Yearbook.

For Auditor's Report see Appendix.

The report of the Committee on Solicitation of Funds was read by Rabbi Harry S. Margolis.

REPORT OF COMMITTEE ON SOLICITATION OF FUNDS

To the Central Conference of American Rabbis,

GENTLEMEN: The financial depression of the past six months, together with the progress of the Allied Jewish Campaign and several other appeals, have been, in a large measure responsible for the failure of the Committee to collect an amount equal to that of last year. Yet, despite these circumstances the Committee would have been able to reach its objective if the obligation of raising funds for the Conference Pension Fund had been assumed by some of the larger and more prosperous congregations in the country. It is to be regretted that many members of the Conference who occupy pulpits in the larger Jewish communities have not only failed

to make an appeal but have been utterly indifferent to the many communications sent them by your Chairman. We think the Conference should know that this obligation should be assumed by every individual member and should not fall, year after year, upon a handful of men—usually the same ones. If this annual appeal is part of the program of the Conference and if it is meritorious and deserving, then it should be the responsibility of everyone.

During the past year every member of the Conference has received at least three letters inviting and urging his co-operation. Many have received four letters, while some have been sent five communications—all to no avail. It has been most discouraging to the Chairman to experience this indifference and procrastination on the part of many of our members. But fifty-four members responded and co-operated in some way or another. Unless the response in the future is more favorable and more general, I fear that solicitations will become increasingly difficult as the years go on.

Up to the present time your Committee has been able to collect the sum of \$6,057.20. This sum will be considerably augmented by the returns from communities where the appeal is being made at the present time or will be made at the holiday season. Several members have asked permission to postpone the appeal to early fall, feeling that a larger response will be forthcoming at that time, when it is hoped financial conditions will have improved and the Allied Jewish Campaign will have been completed. Accordingly, your Committee feels that this year's appeal should be extended through the holiday season. We are confident that at least 70 to 75 per cent of last year's amount will be collected. In the face of the strained financial situation confronting practically all communities, this result will be most gratifying.

The Chairman takes this occasion to thank the members of the Committee and of the Conference who have co-operated with him in this year's appeal. Without making any invidious distinctions, he is particularly grateful to the President of the Conference for his every-ready counsel and help.

Respectfully submitted,
HARRY S. MARGOLIS,
Chairman.

The report was received with thanks and ordered printed in the Yearbook.

For list of contributors, see Appendix.

The report of the Committee on Investments was read by Rabbi Felix A. Levy.

REPORT OF COMMITTEE ON INVESTMENTS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Investments reports as follows:

Our bond holdings were increased during the past year by \$25,000. We sold the City of Mobile bonds for \$1,000 plus accrued interest, leaving a balance of \$24,000 for total investment. We bought

Canadian National Railways, 40 yr. Guar. Gold	
Bond at 5 per cent, maturing Oct. 1, 1969....	\$13,000
City of San Francisco direct obligation at 4½	
per cent, maturing July 1, 1946.....	\$12,000

The total holdings of the Conference in bonds and other securities, amount to \$195,500, held in trust at Foreman State Trust & Savings Bank, Chicago, Ill.

Respectfully submitted,

FELIX A. LEVY,

Chairman.

ISAAC E. MARCUSON.

The report was received with thanks and adopted.

It was moved and adopted that the incoming Executive Board shall authorize the Investment Committee to engage an expert to go over the investments of the Conference and advise as to sale or holding.

The report of the Committee on Publications was read by Rabbi Isaac E. Marcuson.

REPORT OF THE COMMITTEE ON PUBLICATIONS

To the Central Conference of American Rabbis:

GENTLEMEN: On account of the publicity immediately following the last convention, stating that the Prayer Book would be thoroughly revised, your Chairman feared that it would influence the sale of the prayer books and requested our agents to send out notices stating that the revision would not be immediate and that perhaps five years or more would elapse before the new book would be ready for the market. In spite of this precaution the sale of books fell off materially for the first nine months of the year. In the last few months the effect of this publicity has worn off and the

sale has increased very largely, and as a result your Committee can report almost a normal year. On account of this experience your Committee would request that in any publicity that is sent out about revision of the Prayer Book it be made clear that the result of any action that might be taken will not be immediate, and that years will elapse before the new book can possibly appear. To give some idea of the effect of this publicity we need only state that three months ago the sale of prayer books was over six thousand volumes behind the sale of the previous year, which means a loss of several thousand dollars of our income.

During the year a new edition of the Union Hymnal was printed and a new edition of the Union Haggadah. Both the previous editions of these books were exhausted and the Executive Board authorized new editions. The stock of the Volume *Judaism, a Manual for Proselytes*, is exhausted, and your Committee recommends that the Executive Board consider whether or not there be sufficient need for the printing of another edition of this volume. The sale has been very small. Stock of Volume I, Union Prayer Book, is also exhausted. Attached hereto is a statement of stock on hand and sales of our various publications.

Respectfully submitted,

ISAAC E. MARCUSON, *Chairman*.

SOL L. KORY,

CLIFTON HARBY LEVY,

HARRY A. MERFELD,

MORRIS NEWFIELD,

NATHAN STERN.

STOCK ON HAND

	Cloth	Fabrikoid	Leather
Union Prayer Book I	1,045	500	299
Union Prayer Book II	5,214	605	451
Hymnal	4,761		
Haggadahs	10,300		
Camp Service	1,006		
Private Devotion	894		
Blessing and Praise	3,500		
Rabbis Manual	161		
Judaism	126		

BOOKS SOLD

	Cloth	Fabrikoid	Leather
Union Prayer Book I.....	8,499	239	225
Union Prayer Book II.....	12,944	243	107
Hymnal.....	3,306		
Haggadahs.....	3,806		15
House of Mourning.....	771		
Private Devotion.....	23		
Camp Service.....	500		
Blessing and Praise.....	32		
Yearbook.....	5		
Rabbis Manual.....	129		4
Judaism.....	87		

The report was received with thanks and adopted.

The report of the Conference representatives on the Tract Commission was read by Leo M. Franklin.

REPORT OF TRACT COMMISSION

To the Central Conference of American Rabbis,

GENTLEMEN: Again it is our pleasure to report a year of steady progress in the work of the Tract Commission, appointed jointly by our Central Conference of American Rabbis and the Union of American Hebrew Congregations. Our program contemplated the distribution of four new tracts annually at quarterly intervals. We have been enabled to maintain this program during the past year.

NEW TRACTS AND REPRINTS

In September, 1929, we distributed "The Jewish Holidays," by William Rosenau; in December, 1929, we distributed "Judaism and Socialism," by Rabbi Jacob Tarshish. In March of this year, "Post-Biblical Judaism—II. Its Spiritual Note," by Israel Bettan, was sent out, and in June this year, the tract "Judaism and Unitarianism," by Rabbi Abraham J. Feldman, is being distributed.

We had on hand more than 13,000 copies of the tract on "Jewish Ethics," by Rabbi Samuel Schulman, which were sent out to a portion of our mailing list. In the course of the coming year this

tract will be reprinted in the new format. When this will have been done, our entire series of sixteen tracts will be available in our new format. During the course of the year we have reprinted Tract No. 1, "What Do Jews Believe," by Rabbi H. G. Enelow, and Tract No. 8, "Judaism's Influence in the Founding of the Republic," by Rabbi Morris M. Feuerlicht.

In September of this year we shall distribute Tract No. 17, "Judaism and International Peace," by Rabbi Joseph S. Kornfeld.

RECEPTION OF TRACTS

We have been receiving some very fine letters commending our work. Letters from newspapers tell us of the value of Tract No. 14, "The Jewish Holidays," for the religious news department of a newspaper. A ministers' professional journal, *Church Management*, published at Cleveland, Ohio, recently reprinted in full Rabbi Witt's tract on "Judaism and Democracy" and gave credit to our Tract Commission.

From time to time we receive requests from teachers asking us for copies of our tracts to be used as material in the classroom. We shall only quote a few of these requests:

Professor Irvin T. Green of the Department of New Testament at Bethany College, Bethany, West Virginia, writes:

"I have a group of students studying Judaism and we are anxious to have every light possible upon the subject. Send me ten copies of each of your tracts on Judaism."

From a teacher in Evanston, Illinois:

"Send me your literature. I wish to acquaint a group of high-school boys and girls with the Jewish customs and beliefs."

Dr. White, of the San Francisco Theological Seminary, in thanking us for the tracts, writes:

"I give a course here on the social teachings of the Prophets and find the Jewish tracts valuable. We cordially welcome the trustworthy information which the tracts afford in compact form."

One of the professors at the University of Miami in Florida, writes:

"I could make use of the pamphlets available for distribution on Judaism and its various phases. This would be in connection with the teaching of Sociology."

A professor from the School of Religious Education at Boston University writes:

"I happen to be at present teaching a course in Old Testament History. When I informed my class of some fifteen members regarding these tracts, they were all interested in becoming more acquainted with them. If it is possible for you to furnish me with as many as fifteen sets, I will be happy to reciprocate."

Professor Frank Gavin, of the General Theological Seminary in New York, asked for fifty or seventy-five copies of two of our tracts for distribution to the regular attendants at a course of lectures he was giving on the relation between Christianity and Judaism. In his letter he says:

"As you may know, the Episcopal Church has officially recommended your tracts for the use of our Church members by way of understanding and appreciating Judaism."

A number of non-Jewish ministers write and tell us that the material they found in our tracts is often used by them as sources for their sermons.

SERMON PAMPHLETS

Last August the sermon pamphlet for 5690 (1929) was published by our Commission. It was distributed by the Department of Synagog and School Extension to hundreds of small communities that are without religious leaders. Those contributing sermons to the last pamphlet were Rabbis Alfred G. Moses, Abraham Cronbach, Leonard J. Rothstein, Harry W. Ettelson, Israel Bettan, Joseph Silverman, S. Felix Mendelsohn, Harry S. Margolis, Solomon Landman, Iser L. Freund, Joseph Henry Stein, Israel L. Kaplan, and Harry R. Richmond.

This year we have sought to expedite the publication of the pamphlet for 5691 so that it would be available to students of the Hebrew Union College early in July. With the co-operation of the rabbis who contributed sermons this year the pamphlet is already printed. The Commission wishes to extend its thanks to the contributors to last year's volume and to the following rabbis, who have been kind enough to send us sermons for this year's pamphlet:

Maurice Eisendrath, Samuel Wolk, Victor Eppstein, Bernard Bamberger, Ferdinand Isserman, Julius Gordon, Sidney Regner, Leon Feuer, William F. Rosenblum, Joseph M. Taxay, Julian Feibelman, Benjamin Kelson, and Victor E. Reichert.

HOLIDAY PRESS NOTICES

During the past year we have continued this part of our program, to send descriptive notices of each holiday, in advance of the holiday, to the general press of the country. The same notices are also sent to rabbis and to a special list of chairmen of committees on religion of the sisterhoods.

We wish to take this opportunity to thank the Board of Managers of the Department of Synagog and School Extension as well as the members of this Conference for their hearty co-operation in making our program possible of accomplishment.

Respectfully Submitted,

LEO M. FRANKLIN,
ISRAEL BETTAN,
MORRIS M. FEUERLICHT,
LOUIS I. EGELSON,
MILTON M. ALEXANDER.

The report was received with thanks and ordered printed in the Yearbook.

The report of the Committee on Church and State was read by Rabbi Edward N. Calisch.

REPORT OF COMMITTEE ON CHURCH AND STATE

To the Central Conference of American Rabbis,

GENTLEMEN: In submitting its report your Committee on Church and State desires to call attention to the fact that the scope of the work of this Committee is more than nation-wide, and that it depends for its material upon facts and figures furnished by the several members of the Conference. It is for this latter reason that members are appointed to represent each state in the Union and the Dominion of Canada. Their duty is to watch and report upon any incident, movement, agitation, or legislation that may be germane to the question of relations between Church and State, or that may tend to encroach upon the religious rights of any class or group. But the Committee is compelled to report lack of co-operation on the part of some of the members of the Conference. They do not

appear to take the appointment on this Committee seriously. Without the full co-operation of the members the work of this Committee cannot be effectively done.

In reply to a series of letters of inquiry sent out, replies were had to the effect that there was nothing to report in the states of Alabama, California, Colorado, Florida, Kentucky, Maryland, Minnesota, Illinois, Iowa, Michigan, Massachusetts, New York, Pennsylvania, Texas, Washington, D. C., and Wisconsin.

In the state of Arkansas the Moral Culture League of Arkansas started a petition to require that a portion of the Bible be read daily in all public, tax-supported grammar and high schools of the state. The Chairman of your Committee wrote to Rabbi Sanders offering the assistance of the Committee, and at his request sent to him a number of copies of our pamphlet "Why the Bible Should Not Be Read in the Public Schools." Rabbi Sanders has advised your Chairman that the outcome of the agitation is to be submitted to a general election to be held in the month of August.

In the city of Memphis, Tennessee, a similar movement was on foot. Your Chairman corresponded with Rabbi Ettelson regarding it, and offered him the assistance of the Committee. Rabbi Ettelson reports that the Protestant Pastors Association gave up the plan of a course of Bible instruction in public schools.

In New Jersey a bill was introduced into the House by which public-school pupils would have been permitted to be absent from classes two hours a week in order to obtain religious instruction. This bill was defeated. A similar bill, known as the McAllister Bill, was introduced in the Senate. This bill was withdrawn by its sponsor because of the objections that were made to it. Rabbi Foster of Newark was very active in opposition to, and instrumental in the withdrawal of, the bill.

In the city of Philadelphia a plan to introduce religious instruction in the public school was sponsored by the Week Day Religious Education Association. The plan stirred up considerable agitation and was vetoed by the Philadelphia Board of Education.

The Freiburg Passion Play has come in for a bit of controversy. In the city of Louisville, Kentucky, permission had been given by the Superintendent of City Schools to the advance agent of the Freiburg Passion Play to visit the schools and to distribute literature to some 33,000 pupils regarding the play, which was to be given under the auspices of the local post of the American Legion. Upon protest made by Rabbi Bazell the Superintendent expressed his regret that the permit had been granted and canceled it, and endeavored to nullify any propaganda that had already been made.

In San Francisco the play was to have been given in the Civic

Auditorium. Upon protest made by Rabbi Newman and others against the use of a publicly built and tax-supported building for the presentation of a spectacle that would tend to arouse racial and religious prejudice, the Board of Supervisors of the building postponed its decision so long that the promoter did not use the building. A similar protest was made in Sacramento, but the protest came too late to be effective.

In a discussion regarding the reform of the calendar Dr. Charles F. Marvin, chief of the United States Weather Bureau, made the statement that "the United States is a Christian nation." Precisely in what sense Dr. Marvin intended this statement cannot be definitely stated, but from the context it is to be presumed that he meant that in the United States the Christian religion was the practical, if not legal, religion of the people of the country, and that in considering changes in the calendar it is only the Christian religion that needed to be considered. His statement was commented upon and denied at the time, but no doubt the denials were unable to overtake the assertion, which tended both to create a false impression and to confirm it in the mind where it already existed.

In view of the fact that there are many people, even among our own, who have no adequate conception of the issues involved your Committee recommends:

That a special committee be appointed to collate arguments and decisions, both in State and Federal Courts, concerning this question and to prepare a pamphlet, along the lines of the one "Why the Bible Should Not Be Read in Public Schools," to be printed in large numbers, to be made use of for defense whenever occasion may arise for its use.

In pleasant contrast to these controversial items are the following:

In Brookline, Massachusetts, the Lawrence Public School sought permission to make use of the school building of Congregation Ohabei Shalom, Rabbi Samuel J. Abrams, during the period in which their own building was to be demolished and a new structure erected. This permission was granted. The superintendent of schools and Rabbi Abrams had a conference regarding the arrangement of work for the year in which Rabbi Abrams said he had one request to make, namely, that the school should not display any sectarian objects on the walls of the classrooms or indulge in sectarian matters generally. Rabbi Abrams reports that to his pleasure he found that all the characteristic things that are done on Christmas and Easter, such as display of objects, the singing of sectarian songs, etc., had been eliminated from the exercises and the

classwork, and further that there was no murmur of complaint registered by anyone. It is to be hoped that the day will come that that which was done through gratitude may also be done in justice.

From Charleston, South Carolina, Rabbi Jacob S. Raisin sends the following, which speaks for itself:

"WHEREAS, The Wednesday Religious School Plan, devised by a Clergy Committee representing the three religious groups of Charleston and introduced by our City Board of School Commissioners in December, 1924, was designed to provide definite religious instruction for our Public School Children, and

"WHEREAS, Said Plan has been officially supported by the City Board of School Commissioners for the purpose of making this educational experiment, and

"WHEREAS, Said plan, because of restrictions imposed by State Legislation and on account of its being wholly dependent upon the voluntary co-operation of the patrons of the Public Schools and the Religious School Workers, has not achieved a sufficiently large measure of success to justify its continuance on the present basis, and

"WHEREAS, Until more ample provision of time and authority for the conduct of this vital work can be allowed its advocates by our Board of City School Commissioners success is impossible, therefore,

"*Be It Resolved*, That we, the General Clergy Committee on Wednesday Religious School Plan, do now recommend to our Board of City School Commissioners that the present plan be discontinued as of Wednesday, May 7, 1930.

"Signed:

"JOHN J. HUGHES,

"JACOB RAISIN,

"J. W. HICKMAN,

"HOMER W. STARR,

"GEORGE J. GONGAWARE, *Chairman*.

"May 3, 1930."

In Canada an old controversy seems to be on its way to settlement. A bill has been passed by the Legislature of Quebec by which recognition was made for Jewish school rights in the Province of Quebec. This bill provides for a commission of seven members which is vested with the power to negotiate with the Protestants whereby the Jewish children will continue receiving their education in the Protestant schools; failing which, the same commission will

have the right to establish Jewish schools, and the alliance with the Protestants will be a thing of the past.

The condition which had existed hitherto was that the control of the schools was divided between Protestants and Catholics with no provision made for Jewish children. The Jewish children by sufferance had been going to Protestant schools, but the conditions were becoming more and more embarrassing. The fight was made to establish the position of the Jewish school children by right rather than by sufferance. The outcome of which is the bill mentioned. While a year is given during which an understanding may be reached between Protestants and Jews the probabilities are that the Jews of Montreal will establish their own schools. It is not an ideal arrangement, but it seems to be the best under the circumstances.

In New Orleans in May the Southern Baptist Convention adopted a set of resolutions declaring for the complete separation of Church and State. The American Civil Liberties Union of New York City is looking for a test case of compulsory reading of the Bible in public schools in order to carry it to the Supreme Court of United States. What is required is that some parent as a citizen should enter protest. They desire that such protest shall come from a follower of a religion rather than from a non-believer. Should any member of the Conference have within his congregation a parent who desires to make protest on behalf of his child against compulsory reading of the Bible in the public schools the American Civil Liberties Union is ready to take the case up and carry it to the Supreme Court of the United States.

On the other hand, there is a feeling that it is time for religious instruction to be rescued from the haphazard methods of the average Sunday school, with its untrained teachers and antiquated atmosphere, and made to conform more nearly to the standards of secular education. There is a movement towards the establishment of chairs or departments of religion in state colleges as they exist in other schools that are academic in purpose but under denominational auspices. These chairs are to give instruction not so much in a particular theology as in the general literature and history of religion.

In spite of the charges made against them there is yet in the modern youth a deep well of religious emotion. The young people of today face distractions and temptations and allurements which their elders never dreamed of. None the less, there is a genuine religious interest deep in the hearts of our American youth. They are by no means the victims of crass irreligion. To understand and guide this interest, to make it live side by side with the other forces

of mind- and character-building should engage the attention of educators. The efforts made by the Y.M.C.A. and the Hillel Foundation, while they meet with a certain measure of success, do not altogether solve this problem, for while they are *at* colleges and schools they are not *of* them. They are, frankly, distinctly religious organizations. The movement here spoken of is one where the religious interest should not be engaged in as a religious appeal *per se*, but as one element of a complete cultural upbuilding. The problem is to bring secular and religious instruction together in such proportions and in such manner as not to encroach upon the basic principle of the separation of Church and State. What seems to be a fairly successful attempt in this direction has been made by the School of Religion of the University of Iowa, referred to in the report of this committee of last year. This school has completed its third year, and may be said to have passed the experimental stage. In his report under date of May 19, 1930, the Administrative Director, Mr. M. Willard Lampe, says "that the school is an undisguised effort of 50-50 co-operation between the University and the organized religious groups of the State, in an attempt to provide a high-grade program of religions in a tax-supported institution, and to do it in a way consistent with the fundamental principles of American democracy."

The safeguards thrown about this effort are that all sects are represented on the administrative board and that the school, though an integral part of the university, is financed from other sources than state funds. The study of religion is not compulsory. It is elective, and "the great thing is that students choose to study religion in the same sense that they choose to study anything else." This makes for the development of an intelligent faith and for a sympathetic attitude towards other forms of faith than one's own. The extra-curricular activities that are created by students seeking additional light or explanation of their problems from the particular representative of their own faith are likewise excellent in their effect. Rabbi E. Mannheimer is on the board of trustees of the school and Rabbi Moses Jung is the Jewish representative on the faculty.

Does a school of this character answer the vexing question of religious instruction in tax-supported schools and at the same time not violate the principle of separation of Church and State that constantly recurs from the elementary grades of the public schools through the universities? Though the development of an institution cannot be dogmatically predicted, yet your Committee ventures to express the opinion that this appears to give promise that in course of time a satisfactory solution may be worked out to the approval

of all concerned. Mr. Lampe says that the school has impressed people with "the reality of its fraternal idealism without any cheap compromise either in the realm of scholarship or religious conviction"—assuredly a consummation devoutly to be wished for.

In this connection it is interesting to note that a claim has been made in New York City for high-school credit for outside religious and Biblical studies. An "inter-faith committee," consisting of representatives of Protestants, Catholics, and Jews, is making the claim. Rabbi David de Sola Pool is the Jewish representative on the committee. In a statement of its aims Rabbi Pool said:

"It holds that religious instruction must be left to the church, the synagogue and the home, and the Committee is unalterably opposed to any attempt to give such instruction in the public schools of New York City and to identify or segregate the pupils in such schools after their religious belief or unbeliefs. The Committee's ultimate aim is to encourage and facilitate religious instruction through proper agencies, under the safeguard mentioned, to the pupils of our public and high schools." (*Jewish Daily Bulletin*, May 8, 1930.)

In view of what has been said regarding co-operation, your Committee desires to recommend that in addition to a state representative for each state in the Union there likewise be appointed additional representatives for the largest cities in the several states. Your Committee notices that questions of this character arise frequently in the large cities, and it deems it desirable that there should be a representative on the spot.

Your Committee desires to express its thanks for the co-operation that was given to it, especially by our beloved president, Rabbi Lefkowitz, whose vigilant attention has been of great help.

Respectfully submitted,

EDWARD N. CALISCH, *Chairman*,
JOSEPH RAUCH,
LOUIS I. NEWMAN,
EPHRAIM FRISCH.

APPENDIX

Since the above report was written your Chairman received a communication from Mr. Max J. Kohler of New York in which he sent an advance copy of an article on the "Illegality of Bible Reading in the Public Schools of New York City," which he was preparing for the *Jewish Tribune*. While the article dealt prin-

cipally with conditions in the City and State of New York, yet it had references to judicial decisions in other states in the Union and contained much material that was very valuable along the lines of the recommendation which your Committee had made with reference to the collation of a pamphlet of judicial decisions. Your Chairman corresponded with Mr. Kohler and asked him the possibility of having reprints made for the use of the Conference and at what cost such reprints could be made. Mr. Kohler replied with the following letter:

"I have received an approximate estimate from the printer of the *Jewish Tribune* for striking off 3,500 copies of my pamphlet on "The Illegality of Bible Reading in the New York City Public Schools" in the sum of \$150. I understand that you would like to have about 3,000 of these for the Central Conference of American Rabbis. In view of the fact that the Conference has for years placed me on its mailing list and has repeatedly honored my father's memory, it affords me pleasure to arrange to pay for these copies from funds at my disposal and arrange to forward 3,000 copies to the Conference."

Your Chairman expressed his own appreciation and that of his Committee for the generous gift of Mr. Kohler and feels that it would be but fitting that the Conference itself, through its Executive Board, should give official expression of its sense of appreciation.

The report was received with thanks, and the recommendations referred to Committee on Resolutions. The report was adopted.

Rabbi Wolsey takes the Chair.

The report of the Committee on Co-operation with International and National Organizations was read by Rabbi David Lefkowitz.

REPORT OF COMMITTEE ON CO-OPERATION WITH INTERNATIONAL AND NATIONAL ORGANIZATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: As Chairman of the Committee on Co-operation with International and National Organizations, I beg to report as follows:

Early in the fall, the Committee for the Tenth Anniversary of the League of Nations began its publicity in connection with arrangements for a proper celebration of the occasion, and it was arranged that our membership might receive the bulletin of the committee, "Suggestions for the Observance of the Tenth Anniversary of the League of Nations," and that our Conference should be listed among the participating organizations. Requested by Mr. George W. Wickersham, Chairman of the Committee on the Tenth Anniversary Celebration of the League of Nations to come to New York for a meeting of the committee on October 7th, I expressed regret at my inability to attend and named Rabbi Nathan Stern to represent the Conference. Rabbi Stern, not only attended the meeting, but also sent a report of the proceedings to your President. Upon request for a representative of the Conference upon a committee for one of these celebrations of the tenth anniversary in Cincinnati, I appointed Rabbi David Philipson.

The National Federation of Religious Liberals, with whom it was voted at the June meeting of the Executive Board again to establish affiliation of membership, at \$25.00 annual dues, expressed its satisfaction at this action, stating that "the purpose of the Federation to establish closer relationship among the several liberal religious bodies can hardly be consummated without the help of the Central Conference of American Rabbis."

On March 7, 1930, I received a letter from Mr. Frederick Lynch, Secretary of the American Section of the Anglo-American Committee for International Discussion, asking our adhesion to the sentiments expressed in a cablegram to the Naval Conference at London stating among other things that "American people support London Conference as a step forward making effective Kellogg Pact. Confidently expect nations agree to parity downward achieved by a real cut in naval armament. Public will refuse to accept any increase at this time." I naturally gave an affirmative answer to this request.

A letter of acknowledgment and thanks for the \$25.00 donation of the Conference came from Rev. Dr. Moses Hyamson, President of the League for Safeguarding the Fixity of the Sabbath in which he appreciated "the good will and sympathy you and your body

evinced, as well as the material help extended." A letter from Mr. Henry Moskowitz, Chairman of the Executive Committee of the American Ort, expressed appreciation for our printing in our Conference Bulletin of December 1, 1929, an appeal for the Ort.

The World Alliance for International Friendship invited officials of the Conference to attend its fourteenth annual meeting together with the International Good Will Congress at Nashville, Tenn., November 10, 1929. I appointed Rabbi Max C. Currick, Chairman of the Conference Commission on International Peace, as our representative at the meeting. Rabbi Julius Mark of Nashville participated in the program of the meetings and was invited to preside at one of the sessions.

On the 21st of February I received a letter signed by the President and Secretary of the Synagog Council of America enclosing an urgent resolution adopted by the Council and calling for a special public service of prayer on the Sabbath of March 7th, "in solemn protest against the abridgment of religious liberty taking place with increasing violence in the Union of Socialist Soviet Republics," and asking that this resolution be sent to our constituent members. This was done.

On the 26th of September I received a letter from the Commission on Inter-racial Co-operation to attend the annual meeting of that organization on the 2nd of November. I was unable to do so because of my attendance at the called meeting of the Executive Board of the Conference.

I have been in correspondence with Dr. Alfred Nossig of Berlin, President of the Executive Committee of the *Juedischer Friedensbund*, since the 21st of March, 1930, and have treated of the subject of this correspondence in the President's Message.

I have also been in communication with the American Academy of Jewish Research since early in February of this year, through its secretary, Dr. D. S. Blondheim, who appeals for the support of the Conference in connection with the Academy's project of an edition of the work of Maimonides. I have referred to the whole matter in the President's Message and hope that the Conference will see its way to assisting in this very worthy project.

The World Union for Progressive Judaism kindly invited your

President to take the place on the Executive Board of the World Union left vacant by the resignation of Rabbi Enelow. The Secretary of the World Union for Progressive Judaism has kept in frequent touch with the Conference and has arranged that quite a number of our colleagues shall participate in the meetings of the World Union at London. The tentative program of the London meeting may be had by the members who desire it, as quite a number have been placed in our hands.

May I here insert for the sake of proper record that Rabbi Benjamin Friedman, who was appointed by my predecessor chairman of the committee that was to appeal for funds for Tours (France) Community Center reported to me that his committee had collected \$403.15 for this purpose and transmitted to me a check for that amount. This I turned over to Rabbi Enelow, who had been in touch with Rabbi Sommers of Tours and who naturally was the one to complete the matter. Our thanks are due to Rabbi Friedman and his committee.

Respectfully submitted,

DAVID LEFKOWITZ,

Chairman.

The report was received with thanks and adopted.

It was moved and adopted that the chairman shall send copies of correspondence with organizations to the members of the Committee.

The report of the Conference Representatives on the Synagog Council of America was read by Rabbi Solomon Foster.

REPORT OF CONFERENCE REPRESENTATIVES ON SYNAGOG COUNCIL OF AMERICA

To the Central Conference of American Rabbis,

GENTLEMEN: Five years ago this month, the Synagog Council of America was established. It is to the credit of our honored colleague, Rabbi Abram Simon, that the plan of co-operation among the different Jewish groups in America was launched. And largely through his tactful, statesmanlike, and sincere guidance through the formative years of its existence the Synagog Council begins to

appear as one of the most necessary, constructive, and promising American Jewish institutions.

In his own admirable summary of the first four years' work of the Council, presented last month to the delegates, Rabbi Simon observed:

"Whatever doubts existed as to the practical need of the Synagog Council were soon dissipated. Whatever suspicions were entertained that representatives of different shades of religious doctrine in American Israel could not meet in candor and good will to find a common basis for mutual action, were soon laid low. Four years of earnest and thoughtful conference have passed. The Synagog Council of America has justified its existence, and has vindicated the high expectations of its advocates. The slogan of the twentieth century is: 'Co-operation.' Good will between Jews and Christians has been voiced from every pulpit and platform; but good will between Jews and Jews and a clear appreciation of one another's differing points of view and sincerity were even more necessary and desirable.

"A spirit of devotion dominates its delegates. All the discussions are carried on in perfect candor. There is no questioning of motives. The sacred cause of advancing Judaism and Israel guides every one of its representatives. It is not carried away by the noise of the majority nor by the passion of publicity. Essentially a deliberative body, its conclusions are arrived at by thoughtful and cautious study.

"It is desirable to note the moral and religious strength of the six constituent national organizations comprised in the Synagog Council. The combined membership of the three rabbinical associations in the Council represents 800 rabbis, or 65 per cent of all the Jewish ministers in the United States. The Union of Orthodox Congregations, the United Synagog of America, and the Union of American Hebrew Congregations have a joint membership of 800 congregations. Conservatively estimated, this means that the Synagog Council of America speaks for at least one million Jewish men and women in our country. This is at once encouraging and challenging. The Synagog Council as at present constituted is therefore representative of the religious affiliation of the majority of Jews in our land. If so, religious Israel has found a voice. The Synagog Council of America must interpret that voice. Why, then, should it not develop statesmanship of policy, authority, and direction?"

It is interesting to review the principal activities of the Council since its inception to the present time.

1. A highly commended exhibit of the Jewish educational work in America at the Sesquicentennial held in Philadelphia.

2. Endorsement of the five-day week.

3. Publication and distribution of the Jewish calendar covering five years.

4. Protest against Congressional legislation on the Sunday Rest Bill.

5. Investigation and formulation of united policy in the field of proselytizing missions among the Jews.

6. Opposition through committee and formal protest against the proposed revision of the calendar.

7. Issuance of Good-Will Message to the Protestant and Catholic people of America on January 1, 1929.

8. Protest against the massacres in Palestine and the Wailing Wall incident.

9. Encouragement of Braille work for the Jewish blind.

10. Concerning religious persecutions in Russia the Council adopted the following resolutions:

"The Synagog Council of America, representing synagogal and rabbinical organizations which comprise millions of Jews of all shades of Judaism, joins with other religious bodies in the United States in solemn protest against the abridgment of religious liberty taking place with increasing violence in the Union of Socialist Soviet Republics.

"In the name of the Jewish people, whose very survival has in every generation been bound up with the liberty of conscience, we appeal to the conscience of humanity against the measures which the Union of Socialist Soviet Republics is carrying out to suppress the Church and the Synagog and to persecute those whose hearts beat with reverence for the Divine Father.

"We call upon our brethren of the House of Israel in this Land of Freedom to repair to their synagogs on the Sabbath, March 7th, to offer up public prayer that the campaign against religion in Soviet Russia may come to a speedy end, giving way to that brotherhood which is the flowering of God's spirit on earth."

The following important problems now engage the attention of the Council: Attitude of the Council to legislation prohibiting the practice of Shechita; Methods of co-operation with the Jewish Welfare Board and the American Jewish Committee; the Relations

between Jewish educational institutions and the Public Schools; a Jewish census plan to encourage Jewish employers to release Jewish employees on the High Holy Days.

The strength of the Synagog Council is evidenced by the desire of the delegates to devise some workable plan whereby the Jewish people of the country may be organized into co-operating units to popularize, to endorse, and to effectuate the work of the Council itself. Much study and serious discussion will precede the adoption of any practical plan, involving personal policies and activities.

But it is being increasingly realized that the Synagog Council is a microcosm of American Jewry. The difficulties encountered in the deliberations of the delegates as they jealously guard their respective fundamental points of view and at the same time maintain utmost friendliness of attitude and frankness of utterance in their relationships, reflect general conditions in American Jewry. The Synagog Council has achieved a *modus vivendi* by establishing absolute parity among the representatives and their constituencies and real equality among the delegates, which might well form the norm in our Jewish life. By association in behalf of our sacred cause, the delegates of the Reform group have manifested sympathy with the Conservative and Orthodox brethren, while the latter have made no concealment of their recognition of the Reform group in America. Like the separate tribes in ancient Israel, achieving unity when assembled at Mount Sinai, the representatives of our modern Jewish group find it possible, desirable, and necessary to unite our forces when responding to the challenge of our common duties and common hopes as children of the One God.

Respectfully submitted,

SOLOMON FOSTER,
NATHAN STERN,
ISAAC LANDMAN.

The report was received and ordered printed in the year-book.

The report of the Committee on International Peace was read by Rabbi Morris M. Feuerlicht.

REPORT OF COMMITTEE ON INTERNATIONAL PEACE

To the Central Conference of American Rabbis,

GENTLEMEN: The great enthusiasm aroused by the meeting of Ramsay MacDonald, prime minister of Great Britain, and President Hoover, in preparation for the naval conference to be held at

London, gradually dissipated as that conference dragged itself out to its disappointing conclusion and was followed by an almost general condemnation of the agreement reached by our diplomats and naval experts. As high as had been the hopes of the people of the United States and Great Britain, so deep was their disappointment and discouragement. In the time which has elapsed since then a fairer judgment of the London Agreement has been reached. While it would be idle to attempt to disguise the general disappointment in the failure of the London Agreement to embody President Hoover's plan for real reduction and to confirm his opinion that "no reduction would be too low for us" as well as to demonstrate the concurrence of the nations in Ramsay MacDonald's opinion that the risks of peace are preferable to those of preparedness, it would be unfair and uncritical to say that nothing of value had been accomplished.

The five years' holiday in capital ship building means, in all probability, not merely that replacements of capital ships will not be made during this period but that they will not be made at all. Secondly, the so-called humanizing of submarine warfare is also a gain, if only because the rule has been made. The rule will in all likelihood be violated in the event of the outbreak of war, but the nation breaking it will lose the respect of the world. This provision, it is also thought by many, looks to the eventual abolition of the submarine as a vessel of war. It is becoming more and more ineffective against warships and neither international law nor public opinion will tolerate its use against merchant vessels.

The elimination of naval rivalry removes the fertile cause of common suspicions and prepares the way for the coming disarmament conference under the League of Nations. France and Italy are both clearly on record in favor of further disarmament through the League of Nations, so their failure to agree with the three great powers at London, while unfortunate and disappointing, is by no means critical. If the November meeting of the Preparatory Commission this year will be satisfactory, the full International Disarmament Conference of the League will be held in 1931 after the Assembly. In these latter conferences the United States will undoubtedly participate and will be an influential factor. We may therefore say of the London Conference that, while it did not achieve real reduction, by its open agreement on the number of vessels in all the categories, it has removed distrust and paved the way to reduction. Since your Committee has had sent to the members of the Conference Dr. Sidney L. Gulick's "The London Naval Conference, A Summary and An Interpretation," a fuller discussion of the proceedings and implications of the London Conference is not necessary. Your Committee has used every effort to make the

opinion of the Central Conference of American Rabbis in favor of drastic reduction known to the members of the United States delegation in London as well as to President Hoover. In this it has had the enthusiastic co-operation of President Lefkowitz, whose letters and telegrams to London and Washington were cogent and dignified expressions of our opinions and hopes.

Your Committee therefore recommends that the Central Conference of American Rabbis urge upon our government the ratification of the London Naval Treaty as a step in the direction of ultimate reduction of naval armaments; that it also state its hope that, since the figures of the treaty are permissive and not mandatory, the United States will not build up to the limit of the permission.

Your Committee also recommends that inasmuch as the United States Senate will remain in session during July for the purpose of considering the London Naval Treaty, a telegram be sent to Senator Borah, chairman of the Committee on Foreign Relations, and to Vice-President Curtis, President of the Senate, urging the early ratification of the treaty;

That the Conference request its members to send similar telegrams to their respective United States Senators.

THE WORLD COURT

At our last Conference we were hoping for a speedy ratification of the World Court treaties. The incidence of the London Naval Treaty has delayed the realization of this hope. But the effort for their ratification has not been entirely relaxed. In addition to the many peace societies and religious organizations which have been agitating public opinion, there was formed late last summer the National World Court Committee, composed of representatives of many national groups which have endorsed the treaties. The Conference is enrolled as one of the participating organizations of the N.W.C.C., and your Chairman attended one of its important meetings. The campaign planned by the Committee is now being held in abeyance until the London Naval Treaty and World Court treaties are out of the way.

Your Committee recommends that the Central Conference of American Rabbis reiterate its approval of the treaties for the entry of the United States into the World Court and request the members of the Conference, when these are up for consideration, to communicate, and to urge their members to communicate, with the chairman of the Committee on Foreign Relations and their own United States Senators, praying for a ratification of these treaties.

PAN-AMERICAN TREATIES

Your Committee further recommends that the Conference ask its members to take appropriate and timely action in their
V respective congregations and communities in favor of promoting legislation for the ratification of the Pan-American treaties, which correspond in the Western World of the Americas to the optional clause which has been signed by practically all the signatories of the World Court treaties. This, too, will have to wait on the London pact and on the World Court treaties.

CONSULTATIVE TREATY

One of the disappointments of the London Naval Treaty was the omission of what is known as a consultation treaty, namely, a treaty providing for international conferences in the face of a threat of war. Our isolationists strongly opposed this, although the United States has used the method without having had such a treaty. It would be a forward step to adopt such preventive measures and your Committee therefore recommends that, inasmuch as such a treaty is a direct implication of the Kellogg Pact, and since conference before war breaks out is to be preferred to conference after such an outbreak,

The Conference record its strong approval of consultative
VI treaties and instructs its members not to lose any opportunity to promote them.

THE KELLOGG PACT

In spite of the Kellogg Pact the governments of the world are still war minded instead of peace minded, as was seen in London.
VII The popularization of the spirit of the Pact is one of the necessary elements in advancing the movement for world peace. Following the lead of the Committee on International Justice and Good Will of the Federal Council of Churches, etc., your Committee had printed, through the courtesy of that committee, a pledge of acceptance of the Peace Pact to be read to, and adopted by, our congregations, signed by their officers and rabbis, and afterward to be framed and displayed conspicuously in the synagogues. Your Committee feels that this is an effective way to educate public opinion in international peace. We are glad to report that a few members have informed us that they have complied with the suggestions of the Committee, but we are not informed of the decisions of the majority of our members. Your Committee therefore recommends that the Conference suggest to its members the wisdom

of following out this program as early as possible in the fall.

Your Committee also recommends that the Conference extend to Dr. Sidney L. Gulick, secretary of the Committee on Inter-VIII national Justice and Good Will, of the Federal Council, its thanks for his assistance in carrying out this project and for his readiness at all times to aid and co-operate with your Committee.

PROPAGANDA

Molders of public opinion need to keep in touch with the progress of significant events. In no field is this more important than IX in that of international peace. Your Committee believes that the Conference can at a nominal expense serve its members in this respect. It therefore recommends that the Central Conference of American Rabbis take out a blanket subscription for all of its members for the *News Bulletin* of the National Council for Prevention of War. The rate for more than 250 subscriptions is thirty-five cents a year. It may be less for over 300. The *News Bulletin* is a vigorous and fearless protagonist of world peace. It has an able and alert staff, and is prompt to disseminate useful information and to stimulate helpful action. The Conference is a co-operating member of the National Council, and Rabbi Israel, of Baltimore, is a member of its executive board.

Your Committee also recommends that the Conference appoint a delegate to the annual meeting of the National Council X and to the World Alliance for International Friendship through the Churches. During the past year we were represented in the former by Rabbi Simon, at Washington, and by your Chairman and Rabbis Harry W. Ettelson, Julius Mark, Samuel Shillman and Milton Greenwald, of Tennessee, in the latter at Nashville, Tennessee. Both meetings will take place this year in Washington and will be, as they always are, of great interest and importance.

It is, doubtless, true that peace propaganda has been more plentiful and more effective in the past few years than ever XI before. It is now possible to arouse public interest in the killing of naval bills as well as in the killing of people. We know, however, that the war system is entrenched, that group habits of thought and action are not easily changed, and that much militaristic propaganda is often not recognized as such. Besides, war-mongers and militarists receive a quicker hearing because they trap themselves in the colors of patriotism. Apace with the peace movement has gone militarism, nay more rapidly. One aspect of this movement is to be noted in the wide spread of military training in our schools and colleges. We are facing the revolt of many college

and high-school students against compulsory military training. The Federal Government alone has increased its expenditure for such training in the past fifteen years from \$725,168 to \$10,696,504; its army personnel detailed for such training from 85 to 1,809. The figures given are for 1916 to 1926. In the past few years the increase has been at least proportionately as rapid. To make the appeal of the military-training courses even greater pretty girls have been selected as honorary officers or cadet sponsors. Your Committee feels that there can be no objection to military training in military schools nor to elective military training in colleges. It strongly feels, however, that compulsory military training in colleges and all military training in high schools are objectionable and therefore recommends that, in response to the rising tide of objection on the part of many students, the Central Conference of American Rabbis disapprove of such compulsory military training in colleges and all military training in regular high schools and suggests to its members that they so inform their respective representatives in Congress.

Propaganda for peace based on a different psychology is that of the Peace Heroes Memorial Society, whose headquarters are in Cincinnati. This society has an annual "Flower Strewing for Heroes of Social Construction" on Memorial Day. It is a service conducted in the cemetery in honor of those who have lost their lives in non-military services to their fellow-men. Your Committee commends this society and its objects to the members of the Conference as one teaching society that the hazards of industrial and civic life afford the brave as great, if not always as spectacular, opportunities for heroism as the life of the soldier.

CONSCRIPTION

Your Committee recommends that the Central Conference of American Rabbis disapprove all proposals for universal conscription even when such proposals are represented as being intended to produce conditions which will be deterrent to war. It suggests that our members be warned to beware of bills which purport to draft capital as well as labor and to take the profit out of war. Capital will know how to protect its constitutional rights. Conscription bills tend to war, not peace. The obligations of the United States under the Pact for the Renunciation of War are such as make conscription bills, particularly the Reed-Wainwright bill, inconsistent with our sincere effort to fulfill those obligations. We include in this list the Grundy-Snell, the Capper-Johnson, and the Reed-James bill, as well as the one mentioned first.

Your Committee further recommends that the Conference once more state its position with respect to the conscription of **XIII** private conscience and opinion. We brought to the attention of the Conference last year the refusal of certain judges to grant citizenship to applicants therefor because of their refusal to promise to bear arms in defense of the country in time of war. Further cases have occurred since our last meeting. More and more people are coming to take the position of Justice Holmes in his minority decision in the Rosika Schwimmer case. The Griffin citizenship bill aims to remove this injustice when it says: "Except that no person mentally, morally, and otherwise qualified shall be debarred from citizenship by reason of his or her religious views or philosophical opinions with respect to the lawfulness of war as a means of settling international disputes." Your Committee asks the members of the Conference, therefore, to lend their support to this bill, even though its language does not in all respects satisfy all liberals.

GENERAL

Because of the length to which this report has already gone other very important matters which have come under the notice **XIV** of your Committee will receive but brief notice. The relations of the United States with its neighbors have been slightly improved in Haiti and Nicaragua. They will not be correct, however, until our troops are removed from those countries and full freedom and independence granted. In the case of the Philippines we are still tardy honorably to fulfill our promise to grant them independence. The policy of interfering with Latin-American nations is contemplated in the Wheeler bill (S. 2767), which repeals the law under which the President assigns officers of the army, navy, and marine corps to assist governments of Latin-America in military and naval affairs. Your Committee trusts that this bill will be adopted and recommends that the Central Conference of American Rabbis give it its support.

UNITED STATES OF EUROPE

While the United States has passed a higher tariff bill, thus causing irritation in other nations, our attention is drawn to the proposal of M. Briand for a United States of Europe, one of whose objects is to be a lowering of tariff barriers between European nations. M. Briand has made it clear that his proposed organization is not intended in any way to be posed against the United States of America but is to overcome many of the difficulties standing in

the way of European political and social progress. The project is, to be sure, far off and may never be realized, but it is instructive as showing the direction in which progressive political thinkers are turning, in the face of the many sore spots in Europe and with all of the sword-rattling of the dictators.

INDIA

This report would be very incomplete without a reference to the wonderful example being set by India under the inspiration of Ghandi. That nation is seeking independence without resort to violence and is showing heroism unparalleled by that of war. It is a heroism of self-restraint and patience. It is a strong resistance to evil by non-resistance to violence. Whether we approve extreme pacifism or not, we must revere such sublime faith in the principles of their leader and such courage in adhering to them.

PALESTINE

Your Committee has left till the end of its report its word of sorrow over the tragic experience of our brethren in Palestine last summer. To impartial observers no doubt exists that this violation of the peace of Palestine was the deliberate plot of jingoistic or self-seeking Arabs. We are proud of the manner in which our brethren bore themselves, of their self-respect and dignity in maintaining their moral and legal rights, but prouder still of their declared will to find the way of understanding and peace with their neighbors. Your Committee recommends that the Central Conference of American Rabbis, because of its sense of fellowship with our Palestinian brethren and its desire to recognize the heroism of their effort to build for themselves a home out of the desolation of the Holy Land, as well as their moral bravery under physical attack, request its members to lend every possible assistance and encouragement to those whose task it is to lead the movement in America for the assistance of Palestinian colonization.

HYMN BOOK

The writer of this report has not had sufficient time to give the manuscript of the revised Union Hymnal a careful examination, nor has he had time to consult his Committee in the matters presented here nor in regard to the hymnal. The chairman of the Committee therefore begs leave to recommend that the Committee on Union Hymnal be instructed to include in the new hymnal a hymn on the subject of world peace; and, further,

that if no such hymn, preferably one by a Jew and in the Jewish tradition, be available, the Conference offer a suitable prize for such a hymn. A competition of that kind would be splendid propaganda for the cause of peace.

May the Chairman ask the indulgence of the Conference for his inability to present this report in person? He regrets very much, though the regret is mixed in the joy of his dedicating a new synagogue, that he shall lose the happiness of meeting his friends and benefiting from the pleasant contacts of the Conference.

With greetings of peace to all the members of the Conference and best wishes for a most successful meeting.

Respectfully submitted,

MAX C. CURRICK, *Chairman*.

The report was received with thanks and the recommendations considered *seriatim*. Recommendations I, IX, X were referred to the Executive Board, recommendation XV was referred to the Committee on President's Message, recommendation XVI was referred to the Committee on Synagog Music with favorable instructions. The rest of the recommendations were adopted.

A message of congratulations was sent to Rabbi Max C. Currick whose congregation had just completed and were dedicating a new synagogue.

The report of the Curators of Archives was read by the Secretary.

REPORT OF CURATORS OF ARCHIVES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee, on order of the Recording Secretary, mailed out Conference publications available for distribution. Owing to the present restricted space in which the archives are stored in the basement of the Hebrew Union College Administration Building, they are not readily accessible. Your Committee is pleased to report that with the completion of the new Library building a large, well-lighted room in the basement of the Administration Building now used as a storeroom by the Library will become available for the stock of the archives of the Conference. The added space will make possible a careful checking and detailed report of the stock on hand, as well as an accurate cataloging of the

material in the archives. Your Committee hopes that in its next report it will be in a position to present a complete inventory of stock in the archives. Such an inventory will make clear to the Committee what, if any, steps should be taken with regard to reducing the material in the stock on hand, or adding to the material in the archives proper. Some volumes of those issues of which there are only two or three copies on hand ought to be added to if possible.

Your Committee recommends that it be empowered to engage the necessary help to transfer the stock and archives to the new quarters when placed at the disposal of the Conference.

It also recommends that the usual honorarium of \$15 be given to Mr. Abner Young, who arranges and cares for the stock and attends to the mailing of Conference publications when ordered by the Recording Secretary.

It also recommends that the sum of \$20 (the balance on hand now being \$7.89) be made available for mailing expense.

Respectfully submitted,

HENRY ENGLANDER, *Chairman*,
JACOB Z. LAUTERBACH,
SHELDON H. BLANK.

The report was received with thanks and the recommendations adopted.

The report of the Committee on Religious Work in Universities was read by Rabbi Leo M. Franklin.

REPORT OF THE COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES

To the Central Conference of American Rabbis,

GENTLEMEN: During the year covered by this report your Committee on Religious Work in Universities has held no meetings, but the Chairman has had occasional correspondence with all the members. By way of preface we should state that it seems to be the practically unanimous opinion of those interested in the work with students that even though our Conference is not in position to undertake work in the universities on an extensive scale, nor even to follow it up very aggressively, the Committee should continue to function along such lines as may seem feasible.

At the very least it seems possible and right for us to co-operate with the existing organizations that are already working in the

colleges and universities, notably the Union of American Hebrew Congregations through its Department of Synagog and School Extension, and the Independent Order of B'nai B'rith through its Hillel foundations. Although the latter organization has been fortunate enough to have at its disposal a considerable amount of money for this work, it is at the present time functioning in not more than eight universities. Though we believe that where its foundations exist they are exerting a wholesome influence upon the Jewish student body, the Hillel Foundation is essentially a Jewish social center in the midst of a university community. Its stress is largely upon the social bond between Jew and Jew, though this statement should not be construed to imply that it is indifferent to the religious bond.

The Menorah Society, which for a considerable period was a factor in the cultural life of the Jewish student, has, except in the case of a very few schools, apparently passed out of the picture. It continues to publish its *Menorah Journal*, but this can scarcely be called a student activity. At best the emphasis of the Menorah Society was never specifically upon the religious side of the Jewish student's life.

The Department of Synagog and School Extension is working in a great many of the universities in every part of the country, but its efforts are bound to be more or less sporadic due to lack of men and money. It is at present making an effort to have rabbis extend their visits to the university campus to three or four days, thus making it possible for the students to meet the rabbi and to discuss with him their personal problems. This is definitely a step in the right direction and should be fruitful of good results.

That religious work among students is as essential and as much needed as it has ever been there can be little doubt. In the first place, the number of students on the campus of most of our schools is constantly increasing, and wherever large numbers of Jews assemble together the need for the organization of their religious interests is apparent. Unfortunately the growth of Jewish campus organizations has not been along congregational lines but rather along social lines. Your Committee does not mean to place any strictures upon the Jewish fraternity and sorority. It sees in them certain possibilities for good, but at the same time it deplores the fact that so many of these organizations have arisen within recent years as to lessen, if not to destroy, the interest of many of the Jewish students in work that is essentially spiritual in character. Moreover, the rivalry that so many purely social organizations creates is inevitable. The result is a lack of anything approaching unity within the student body, and it becomes difficult for any

undertaking of a Jewish character in which the co-operation of all Jewish students is desired to succeed. The Jewish student body is, as a rule, a group divided against itself.

Again, one of the difficulties by which those interested in the organization of Jewish students on the campus are confronted is a lack of a definite program of work. What shall we do even after we succeed in gaining the interest of the students? Shall we encourage them to hold purely social affairs on the campus, thus segregating themselves and lending color to the charge that the Jew is normally exclusive? Shall we further and foster the student congregation movement and thus face the danger of separating the Orthodox and the Liberal groups into two hostile camps? Shall we attempt to work along purely cultural lines, and, if so, what shall be our program of activities?

It has been suggested by one of the members of the Committee that we should address ourselves to the Tract Commission, of which this Conference is a constituent member, urging that tracts be published and widely distributed among students upon those phases of modern religious thought in which they are likely to be interested. For instance, he says:

"The question of evolution had its vogue and we placed nothing in the hands of the students to give them Judaism's point of view. Behaviorism came on the scene, and from personal contacts with the students, I know, did great damage to their religious faith, and again there was nothing clear and popular that we had to offer them as regards this problem. Humanism now seems to be very much discussed and yet again we have nothing definite to offer."

And so all along the line. Therefore the question arises, Shall the Conference through its Committee on Religious Work in Universities address the Tract Commission with the request that it give consideration to the matters thus indicated?

Another member of the Committee, thinking along similar lines, suggests that "our best avenue of approach to the problem would be to draw up a program of educational and cultural activities which we might recommend to the national Jewish fraternities and other Jewish bodies working with students."

We are suggesting these various matters to you with the hope that the Conference itself will give them adequate consideration and work out a program for the further guidance of this Committee. It is pretty generally agreed that the occasional visitation of the campus by a rabbi is not an effective way of influencing the lives of the students. We cannot too strongly emphasize our con-

viction that, since the young men and the young women who now constitute the student body in our higher schools of learning are to be the molders of Jewish opinion and the leaders of Jewish life in the immediate future, it behooves us as rabbis to give the question of their religious needs our most earnest and sincere consideration.

We recommend, after the contents of this report have been discussed upon the floor of the Conference, that your incoming
I Committee on Religious Work in Universities be instructed to draw up a definite program of work among students to be presented to the Executive Board of the Conference for approval and action.

Respectfully submitted,

LEO M. FRANKLIN, *Chairman.*

The amendment that the Tract Commission be requested to prepare in co-operation with our Committee on Religious Work in Universities certain material that will be of value to the Jewish students was lost. The recommendation of the Committee was adopted.

DISCUSSION

Rabbi Joseph Rauch: I was trying to find out some definite recommendations in this report.

With all due respect to the Chairman, I think it is rather vague. We ought to bear in mind that this work is being done in so far as it can be done just now by the Department of Synagog and School Extension. It has the facilities and appropriations for it. The very fact that the Conference saw fit to discontinue this committee seems to me to be proof that we were unable to do this kind of work. If I understand the meaning of this report, it would create another organization or another committee that would try to do exactly the same sort of work that the Department is doing, and is doing better and better every year, as will be brought out later in the Conference.

I would recommend to the Chairman that before any further steps be taken he ascertain what the Department is doing and see whether he or his Committee has something to offer

that will either improve the work or extend it on a larger scale.

Rabbi Minda: I feel very strongly that this committee of the Conference has a function to perform despite the fact that other organizations have arisen that are taking on a great number of phases of the work among Jewish university students.

If our Conference can do anything at all, it can do it along educational lines. From our experience with Jewish students we have all felt that there is a great scarcity of educational material to place in the hands of the individual students as well as in the hands of those organizations that are carrying on the work on the university campuses. This is possibly one of the reasons for the feeling of the committee that we have been dissipating our energies.

I should like to see a recommendation from this Conference that this committee or a subcommittee thereof, in co-operation with the Tract Commission, both of the Conference and of the Union of American Hebrew Congregations, outline a program whereby we will be able to place in the hands of the Jewish students and Jewish student organizations tracts and material that will meet the intellectual and spiritual needs of the Jewish students, and if it is in order, I should like to move that recommendation.

President Lefkowitz: The Chairman has in mind the drawing-up of a series of activities that our Committee on University Work among Jewish Students could carry out and that this program of activities be presented to the Executive Board in the fall, so that the Executive Board could pass upon it and have the committee continue its work.

You are amending that and stating that, in addition to this drawing-up of a program of activities, the matter of proper material of the kind you mention be prepared for university students.

Rabbi Lee J. Levinger: Speaking on the amendment, the Commission on Jewish Education on which this Conference is represented has a subcommittee on adult education. Dr. Enelow is chairman of that subcommittee, and I happen to be

one of its members. That subcommittee has plans in view which are at present only tentative, but which we hope by next year will be in condition to be explained to the Conference; so, as we already have one of our commissions working on this project of literature, it would be embarrassing to the Committee on Religious Work in Universities if it were directed to do the same type of work.

As to the recommendation of the Chairman, I think there could be no two opinions. This Conference is interested in university work and a definitely worked-out project by which we might carry out that interest would be of tremendous value. It remains, of course, to see in just what field it can best be developed.

Rabbi Fox: It happens that for the last four years I have been doing work with students at the university. It is true that there are two organizations now functioning in the field—the Hillel Foundation, which thus far has largely confined itself to rebuilding the social consciousness of the Jew, with religious consciousness coming second, and then there is the Union of American Hebrew Congregations. I do not know just what it has done about outlining a program for study for the students of the university; I do not know what the Union has done to try to counteract certain definite concepts that are being taught in at least some of the larger universities. I can tell you this, that the Jewish university students in the universities where I have had some contacts are getting away from us very, very rapidly, almost as rapidly as they are joining Jewish fraternities.

There is no definite program that I know of—and I think I am familiar with most of them—that can be handed to a student body or to a student group with any effective results. We are groping and we are floundering, and we are getting nowhere, even though we have three national organizations in the field.

I think it would be nothing less than tragic for the Central Conference of American Rabbis not to have a committee on religious work among the students. I think if anybody ought

to be interested in their welfare it ought to be the Central Conference of American Rabbis, and I think this too, that if you get any attention from the students, you will get much more attention for the Central Conference of American Rabbis than you will for either one of the other organizations.

There are student groups and there is a student *esprit de corps* that is being worked up which at the present time can be influenced by the rabbis.

The dean of the Divinity School of the University of Chicago said to me the other day: "I think it is a disgrace the way the Jewish students, at least at this university, are growing up without that type of religious direction that you men in the Jewish ministry ought to give them."

I agree with the chairman of our committee that we ought to try, in co-operation with the other organizations, to work out some program which in the years to come may be effective in saving our young men and women from the indifference, or even anti-Jewishness, which many of them at the present time are manifesting.

Rabbi Bookstaber: I arise to speak on the recommendation of the Chairman, Rabbi Franklin, for trying to find ways and means to solve this complicated problem of the student at the university.

There are quite a number of students in my own city of Harrisburg that leave for universities. I try to give them as much preparation as I can so that they can come back better Jews because of a college education. If nothing more results from this effort on the part of the committee of which Rabbi Franklin is chairman, than that there be some co-operation between the various groups, the Department of Synagog and School Extension, the Hillel Foundation, and the Commission on Education, and the Tract Commission, it would be worth while. Possibly it would be best if they could be combined into a Commission on University and Adult Education throughout Jewry, and it might include the work of the Synagog Council, which I believe is functioning well.

I get around the country quite a bit and mingle with the

fraternities, and I would not be so disparaging as Rabbi Fox and others with regard to the fraternities. I see a great deal of good in the potentialities of the fraternities on the campuses and in the colleges. The national committees of the fraternities are trying to assume responsibility for the cultural and spiritual well-being of their members. Would that there were some agency whereby the concerted effort of our committee, together with the others, could be used on the campus of every university, whether there is a Hillel Foundation or not, to reach our Jewish students.

Rabbi Nathan: My feeling in the matter is that the work of teaching religion to the students in the universities is still at the beginning of the experimental stage. We do not know just how to go about it. The Hillel Foundation is at the present time the best means and method we have to carry this experimental work to a successful conclusion. Our Committee, I think, ought to keep in close touch with the Commission of the Hillel Foundation. Whether much time or little time is devoted to religious work, our Committee ought to know just what they are doing and how they are doing it. We may then be able to make some suggestions.

Now with regard to the question of publishing and sending literature to the students, this effort may accomplish some good, but I am a little afraid that it will not amount to very much. The only way in which effective work can be done is to send men to the universities who can devote themselves entirely to work among the students. I think the time will come in the near future when what the B'nai B'rith is trying to do will be broadened and supplemented with more emphasis on religion and a creative development of Judaism and less on social activities.

The B'nai B'rith is doing a splendid piece of work, but I think it ought to be more of a national character. All Jewry of the United States ought to be somehow united in contributing funds so as to promote far and wide the kind of work the Hillel Foundation is attempting to do.

Special training ought to be given to those rabbis who wish

to devote themselves to this religious-social work with the students of the universities, because I think—and I believe that most will agree with me—that the future of our religion depends largely upon the attitude taken by the university boys and girls of our faith. If we can train them to become religious and spiritual lay leaders in the communities to which they return, not only is Judaism assured, but there is the possibility of its growth, its development, and its evolution. If we neglect this, we neglect one of the important sources of the spiritual welfare of our people.

The Conference adjourned.

WEDNESDAY AFTERNOON

The Conference reassembled at 2:30 P.M.

The report of the Commission on Social Justice was read by Rabbi Leipziger.

REPORT OF COMMISSION ON SOCIAL JUSTICE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Commission on Social Justice begs leave to submit, not a résumé of its activities for the year 1929–30, but a list of specific recommendations upon which your action is necessary. It might possibly be of some interest to recount the more significant of our efforts during the past few months, notably those with reference to the Southern textile situation, as well as the numerous contacts we have made in the expansion of our work. We refrain, however, because we do not desire to protract the sessions of the Conference with a recounting of manifold details which may be found in the three issues of the Bulletin of our Commission published during the current season.

CO-OPERATION WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS

In accordance with your instructions, our Commission held a joint meeting with a similar group of the Union of American Hebrew Congregations. The minutes of this meeting have already been

endorsed by the Executive Board of this Conference. These minutes are as follows:

"A joint meeting of the Commissions on Social Justice of the Central Conference of American Rabbis and the Union of American Hebrew Congregations was held in Cincinnati on Monday, November 18, 1929. Representing the Union of American Hebrew Congregations were the chairman, Mr. Milford Stern, of Detroit, the executive secretary of the Union of American Hebrew Congregations, Rabbi George Zepin, Rabbi James G. Heller, and Mr. Robert Goldman, all of Cincinnati. Representing the Central Conference of American Rabbis group were the chairman, Rabbi Edward L. Israel, of Baltimore, Dr. Samuel H. Goldenson, of Pittsburgh, and Rabbi Victor Reichert, of Cincinnati.

"It was the unanimous sense of the meeting that following out the suggestions of the Executive Board of the Union, contained in the resolution passed at San Francisco, the rabbinical group be extended financial aid in its work to the extent of \$2,500 annually and that in event of any part of this amount not being used within the year, it would be returned to the Union of American Hebrew Congregations.

"The concrete co-operation between the two groups should consist of occasional joint publications of specially prepared general articles enunciating Jewish interest in and attitude toward principles of social justice, such articles to be mutually acceptable to the members of both commissions. The expenses of publication and distribution would be defrayed from the fund mentioned above. In matters not within the scope of the activity of the Union of American Hebrew Congregations group as limited by the San Francisco resolution, the Central Conference of American Rabbis Commission will continue to act independently as at the present time.

"The Commission on Social Justice for the Union of American Hebrew Congregations is considering the advisability of recommending to the Thirty-second Biennial Council of the Union the adoption of as much of the program of Social Justice (adopted by the Central Conference of American Rabbis, Chicago, June, 1928) as can be agreed upon.

"The committee in the course of its discussion relative to ways and means of bringing to our congregations the Jewish teachings on Social Justice, developed the suggestion and the conclusion that it is about time for the Union and the Conference to co-operate in the publication of either a weekly or a monthly magazine whose function it will be to present to our people and to the public at

large Jewish religious ideas and ideals. The paper should deal with every phase of our religious life as its primary concern.

"The Union publishes a paper for the youth of our religious schools under the title of *Young Israel*. What is needed in addition is a paper for the adult and the mature-minded of our communities, one that shall speak with more or less authority upon matters pertaining to general religious ideas of Judaism, to problems and methods of Jewish religious education, and to the practical application of the historic teachings of Israel to the problems of daily life. In other words, there shall be at least three departments in this publication—one devoted to theology, one to pedagogy, and the third to social applications or social justice.

"In such a paper it will be seen that the subject of Social Justice would find its place as an integral part of the Jewish religious life and teaching. In such a context the programs for social betterment will appear to be one of the natural expressions of the genius of our people, and in the course of time will serve to accustom our generation to the thought that religious thinking and worship are not dissociated from life, but have and must have a vital bearing upon all the questions that deal with man's relationship to his fellow-men.

"The Joint Committee regularly adopted this statement and asks the executive boards of the Central Conference of American Rabbis and Union of American Hebrew Congregations to take definite steps to bring about such a publication."

We ask the general body of the Central Conference of American Rabbis to concur in the action of its Commission on Social Justice and ratified by its Executive Board in adopting the suggestion contained in these minutes.

We furthermore urge the Conference to endorse the expenditure of at least some portion of the appropriation to be received from the Union of American Hebrew Congregations for setting up seminars on Social Justice annually in various Jewish centers of population and in co-operation with the synagogues and Jewish social agencies of those communities. It is one of the hopes and aims of such seminars to bring about in the individual congregations some form of permanent organization to carry on interest and activity in the field of social justice.

We ask the Central Conference of American Rabbis to empower its Commission on Social Justice to work out further programs of co-operation with the Social Justice Commission of the Union of American Hebrew Congregations, subject to the approval of the Executive Board of the Conference.

SOCIAL JUSTICE BULLETIN

Using as a basis of judgment the numerous requests for issues of the Bulletin, the widespread publicity given it, and the general favorable comment that has come to us, we feel that our Bulletin established two years ago is more than justifying its existence. The Conference has appropriated \$500 each year for the special purpose of this Bulletin for the past two years, and in each case we have remained very comfortably within our allowance.

We ask that the Conference reiterate its action of the past two years and again authorize a sum up to \$500 for the printing
IV and distribution of the Bulletin of the Commission on Social Justice.

SOCIAL JUSTICE PROGRAM

Due to numerous requests and to the excellent assistance of many members of the Conference in distributing our program, the ten thousand copies of the program of the Commission on Social Justice which were authorized printed two years ago are almost exhausted. Since the printing of that program the Conference has taken one significant formal stand in the realms of a program of social justice. We refer to its action on the subject of birth regulation.

It may be stated that since the Central Conference of American Rabbis took the leadership in expressing an attitude on this important subject, three other large religious groups have already followed our lead with similar and even more emphatic declarations.

We ask that the Conference authorize the publication of a
V new edition of the 1928 program and that to it be added the action of the 1929 Conference in the following form:

We recognize the need of exercising great caution in dealing with the delicate problem of birth regulation in view of the widespread disregard of the old sanctions affecting the institution of marriage and of the family. We earnestly desire to guard against playing into the hands of those who would undermine the sanctity of these time-honored institutions through reckless notions and practices. We are especially mindful of the noble tradition obtaining among the Jewish people with respect to the holiness of domestic relations. But, at the same time, we are keenly aware of the many serious evils caused by a lack of birth regulation among those who by reason of lack of health or of a reasonable measure of economic resources or of intelligence or all of these, are prevented from giving to their children that worthy heritage to which all children are entitled. We, therefore, urge the recognition of the importance of

intelligent birth regulation as one of the methods of coping with social problems.

THE WORLD UNION AND SOCIAL JUSTICE

Meeting in London on July 22, 1929, the governing body of the World Union for Progressive Judaism passed a resolution "that an international committee be established to encourage work done in constituent countries in connection with Judaism and the modern social order, by co-ordinating such work, and, if necessary, formulating a joint expression of principles of social or industrial significance outside the realm of party politics."

We ask the Central Conference of American Rabbis which is assuming the leadership in the field of social justice in Jewish

VI circles to extend its word of congratulation and commendation to the World Union for Progressive Judaism on its action and to urge it to a continued activity along this line.

THE CENTRALIA REPORT

Participation in and publication of the Centralia investigation was authorized by this Conference in Detroit last year some months before the actual investigation began. The report is now being issued. Two contributions were received by the chairman of the Commission on Social Justice to help defray our share of the expense—\$500 from Mr. Robert P. Scripps, and \$100 from the Christian Social Justice Fund of Baltimore.

Your Commission urges that the thanks of the Conference be extended to Mr. Robert P. Scripps and to Miss Elisabeth

VII Gilman, secretary-treasurer of the Christian Social Justice Fund of Baltimore, for their generous support.

HORACE J. WOLF SOCIAL JUSTICE FUND

There has just been received from Mrs. Horace J. Wolf a check for \$500 to be added to the Horace J. Wolf Social Justice Fund which was founded a few years ago in loving memory of our lamented colleague, Horace J. Wolf, who played so great a rôle in the development of the work of our Conference. This brings the fund to \$1,700 of which \$1,000 has been contributed by Mrs. Horace J. Wolf, \$500 by the Conference, and \$100 each by Rabbis H. G. Enelow, and Ephraim Frisch.

VIII We recommend that the Conference express its profound appreciation to Mrs. Horace J. Wolf for this gift.

- We furthermore again urge members of the Central Conference of American Rabbis to assist in increasing this fund and that
- IX** the Commission on Social Justice be empowered to make solicitations.

OTHER MATTERS

While we do not presume to give a detailed account of the various activities, we desire to report on some matters on which the Conference has taken definite action.

As a result of last year's action of the Conference, the National Conference of Jewish Social Service has lately appointed Mr. Ben Selekman, of the Associated Jewish Philanthropies of Boston, chairman of a committee of that group to co-operate with the Commission on Social Justice of the Central Conference of American Rabbis in matters concerning the welfare of American Jewish communal life.

In accordance with the action of the Conference last year, an appropriate Jewish message on Social Justice was issued in time for nation-wide publication on Labor Day, and was distributed for reading from the pulpits on our High Holy Days. Another message is being prepared for this year. We hope that every member of the Conference will read it to his congregation on Rosh Hashonah or Yom Kippur and distribute copies of it.

Rabbi Harry Levi, of Boston, is co-operating with the chairman of our Commission in arranging for us to take official cognizance of the meeting of the American Federation of Labor in Boston next October by having speakers on the subject of social justice in the various Jewish pulpits.

Your Commission desires to express its profound appreciation to the president of the Conference for the interest and helpfulness which he has shown in the work of the Commission. He has kept in constant touch with our activities and no issue is decided without consulting with him.

We finally desire to extend to the entire membership of the Central Conference of American Rabbis our appreciation for the manner in which it has assisted to establish our work by co-operating in many aspects of our activities, in the collection of relief funds, distribution of bulletins and programs of social justice, in notifying us of matters of interest for publication in the Bulletin and the like.

Your Commission has in every way endeavored to identify itself with every significant movement in the field of social justice. We

trust that the members of the Conference will feel free at all times to make such suggestions for our work as they may see fit.

Respectfully submitted,

EDWARD L. ISRAEL, <i>Chairman</i> ,	FERDINAND M. ISSERMAN,
HENRY J. BERKOWITZ,	EMIL LEIPZIGER,
RUDOLPH I. COFFEE,	HARRY LEVI,
ABRAHAM CRONBACH,	SAMUEL S. MAYERBERG,
MAURICE N. EISENDRATH,	VICTOR E. REICHERT,
SIDNEY E. GOLDSTEIN,	STEPHEN S. WISE.
ABRAM HIRSCHBERG,	

The report was received with thanks and the recommendations were considered *seriatim*.

Recommendations I, III, IV, VI-VIII were adopted. Recommendation II adopted, but program must be referred to the Executive Board. Recommendation V adopted, but referred to Resolutions Committee for rewording. Recommendation IX laid on table.

A motion not to include paragraph on Birth Control in Social Justice Program was lost. Rabbi Foster asked that his vote opposing said inclusion be recorded.

DISCUSSION

Rabbi James G. Heller: While I suppose that most of the men who are here sympathize with the purport of this resolution, it strikes me that the form is so bad, so involved, and so ineffectual that I should like to move that the resolution be referred to the Committee on Resolutions with the request that they rephrase it.

President Lefkowitz: You have heard the motion that the general question be approved and that this one item be referred to the Resolutions Committee for rewording.

Rabbi Solomon Foster: I think the real point at issue is whether we shall include a reference to birth control in the report on Social Justice or in the proposed restatement of our platform. I think that is the thing that we ought to address ourselves to, and not refer the matter to a Resolutions com-

mittee to duplicate work that has already been done. I think that we ought to take a little time to discuss that phase of the question and dispose of it forthwith. I would like to move, if it is in order, a substitute motion, that this matter be passed on at once and that it shall not be put into the social justice program. Eminent authorities both in America and Europe have raised serious question about the value of the propaganda on birth control. I have been following it through the past few years and I am convinced that it is yet a doubtful issue. Many are agreed that the dangers of recognizing and legalizing birth control are far greater than the benefits that are claimed in its behalf. I believe that we would nullify our social justice message by incorporating in it matters of such dubious significance as the Birth Control Resolution. The subject has not yet passed the experimental stage and still belongs to medical experts rather than to religious teachers. There are cases undoubtedly that call for such information at the hands of experts, but the people at large have been using this information for disreputable purposes. There are such startling facts that have been gathered by experts who know this subject that it is both foolish and dangerous for us to continue to endorse it. Why should we, standing for the home, for the sanctity of marriage, go out of our way to attempt to legalize something that at any rate is an attack upon the sanctity of the home and the purity of the marital relationship? At least there is great doubt about it. If we do not want to condemn it, at least let us not be so foolish under the circumstances to commend a doubtful movement. The effort that the Committee makes in reasoning itself around certain difficulties that it recognizes indicates the presence of conscientious doubt on the subject. This is as it should be. But since there is a grave doubt about it, I think we ought to refrain from any pronouncement until we can get information that will warrant a stand in the course of the next few years. It is still a medical question, and is not yet so clear a moral question that we can trust ourselves to offer our people suggestions that might undermine our Jewish standards

and ideals. Therefore I would urge that we eliminate the Birth Control Resolution from the Social Justice Report.

Rabbi James G. Heller: There are some gentlemen who welcome the opportunity for opposing such motions as this whenever they come up on the floor of the Conference. The same gentlemen opposed the passage of this resolution last year. Nevertheless, the Conference put itself on record by an overwhelming majority in favor of this pronouncement. Only two questions are really at issue—unless the Conference wishes to reverse itself. The first is: Shall this recommendation, adopted last year, be included in the Social Justice Program? The second is: Do we wish to accept it in the form in which it is now presented to us?

As to the first, Mr. Chairman, I would like to say that in my opinion such a pronouncement is distinctly a part of a program of social justice. The question of birth control is not only one of the most pressing social problems, but it has many repercussions in the field of international war and peace, the pressure of population on food supply, the morals of our homes, the prevalence of poverty, real and relative, the distribution of wealth in general, etc., etc. Personally I feel that a rational policy of birth control has much to do with promoting what we are accustomed to speak of as the sanctity of the home.

We could enter into protracted discussion as to the exact relation of this problem to social justice. But surely those who will pause and consider cannot question that there is no more concrete or urgent issue in the realm of social justice now before the peoples of the world.

In the second place, merely to reiterate, despite my agreement with the content of the proposal, I believe that it is the part of wisdom to see that it is stated in much more concise and felicitous language.

Rabbi Fox: I do not think we need waste much time on the economic side of birth control. The Presbyterian General Assembly in the North adopted a resolution of that sort; the Unitarians adopted such a resolution. The only body in

America now fighting birth control is the Catholic Church on account of its theological implications. Those of us trying to keep up with modern literature on economics know that every economist in this country and Europe is on the side of birth control because it is an economic question, although it used to be a theological question.

A minority report by Rabbi Frisch objecting to the Social Justice Commission having a page in a proposed magazine was read.

President Lejkowitz: May I state, as regards the magazine that Rabbi Frisch refers to in which the Social Justice Commission was to have a certain section, against which Rabbi Frisch states his objection—in view of the fact that the Union Executive Board meeting was unable to see its way to financing the project, there will be no magazine published this year.

No action on the minority report was taken.

The report of the Committee on Liturgical Literature was presented by Rabbi David Philipson.

REPORT OF COMMITTEE ON LITURGICAL LITERATURE

To the Central Conference of American Rabbis,

GENTLEMEN: No meeting of this Committee has been held during the past year for the reason that it has been thought advisable to await further action of the Conference on the subject of the revision of the Union Prayer Book, following the conducting of a symposium at the Providence session. In accordance with the suggestion made at the Detroit Conference in 1929, a questionnaire was mailed to the members of the Conference. Eighty replies were received. Since the Conference has 346 members, less than 25 per cent of the membership were heard from. The replies to the questionnaire will be presented for consideration to a meeting of the Liturgical Committee during the coming year.

The resolution adopted at the convention of the Union of American Hebrew Congregations at San Francisco in 1929 that the Central Conference of American Rabbis be requested to appoint a committee with which a committee of five laymen, to be appointed by the Union, may confer on the subject of recasting and revising the Union

Prayer Book, was referred by the Executive Board of the Conference to the Committee on Liturgical Literature. The Joint Committee met at the home of Mr. Roger W. Straus, in New York City, on March 11, 1930. There were present all five members of the committee of the Union, viz., Messrs. Roger W. Straus, A. Leo Weil, Lester Aaron, Dr. Edward E. Meyer, and Dr. F. H. Hirschland; of the Conference Committee, four were present: Rabbis David Philipson, Edward N. Calisch, Abram Simon, and Samuel Schulman. The fifth member, Rabbi Samuel H. Goldenson, was detained by a funeral. The subject of revision was fully discussed by all present, but no action was taken. It was decided to adjourn without making any definite recommendation to the parent bodies, but to meet again at some convenient time after the meeting of the Central Conference in Providence. Therefore nothing remains but to report progress.

Respectfully submitted,

DAVID PHILIPSON, *Chairman*.

The report was received with thanks and adopted.

It was moved and adopted that another detailed questionnaire on the revision of the Union Prayer Book be sent out by the Liturgical Committee.

Rabbi James G. Heller: I was somewhat surprised that the Chairman of the Committee omitted to say that I had refused to sign the report. I was a member of the Committee during the entire year, and yet clearly indicated my unwillingness to have my signature affixed to the report, because, as I informed the Chairman, I intended to oppose the report, and to do so publicly on the floor of the Convention.

All those who were present at the last Conference will recall that it was by an overwhelming majority, I think of two to one, that the Conference decided upon a "thoroughgoing" revision. I believe that it was the duty of the Committee on Liturgy to obey this behest of the Conference and carry it through.

I am sure that Dr. Philipson did the very best he could in his labors as chairman of the Committee. But I have the feeling, Mr. Chairman and gentlemen, that some of the actions taken by the Chairman of the Committee were not calculated

to carry forward the purpose of the Conference. In the first place, a questionnaire was dispatched to the members of the Conference, although it had not been submitted to the members of the Committee. At least I know that it was not submitted to me, a member of the Committee. I suppose it is possible that it has been a general practice on the part of chairmen of committees to send out such questionnaires without previous consultation of their committee. It appears to me, however, that even if this has been the general practice, in the present case it would have been the part of wisdom to submit the questionnaire to the members of the Committee in advance of its circulation, inasmuch as it was well known that the Chairman himself was not particularly in sympathy, or had expressed himself at the last convention as not being particularly in sympathy, with the proposal of a thoroughgoing revision. The questionnaire was not submitted. The first intimation I and other members of the Committee had of it was when we, like other members of the Conference, received it.

I know that some of the members of the Committee thereupon wrote letters to Dr. Philipson objecting to the form of the questionnaire, and most specifically to the first question, which asked whether the members were in favor of a revision or not. I feel confident that this question was inserted because of the fact that in the discussion before the Conference last year it was suggested that it be done. But that suggestion came in the early part of the discussion, before the final motion putting the Conference on record in favor of a thoroughgoing revision had been adopted. Since the Conference had already put itself on record, it seemed to me a mistake to ask the members practically for another vote.

My objections to the questionnaire were not only based on that first question, which seemed to me ill-advised. The whole questionnaire made the impression upon me that it was drawn up hastily, that it would not be likely to evoke the kind of expression of opinion intended by Dr. Freehof, who suggested its issuance. The fact that only 25 per cent of the

members of the Conference replied to it, despite the self-evident interest of the members in this vital problem, seems to me cogent evidence of the manner in which it was drawn up.

Neither were the members of the Committee consulted as to those of their number selected to go to New York to meet the Committee of the Union of American Hebrew Congregations, although the Conference in the resolution passed last year asked that a Committee be sent which would have a sympathetic attitude toward revision. I am informed by Dr. Philipson that two of the members of that Committee do favor a revision. It must be said, however, that they were not among those who had indicated such an opinion on the floor of the convention.

To sum up, Mr. Chairman, no member of the Committee was consulted as to any of the actions of the Committee during the year, and which are recorded in this report. I feel personally that these actions were ill-advised, and I refuse to sign a report in the deliberations of which, in the confirmation of the decisions of which, I have had no share whatsoever.

Rabbi Freehof: I signed the report, and I would sign it again if it were presented to me for signature, because I believe the report says just what should be said at this juncture; in other words, that we should wait and see the result of the study, the four-part study that we are making in this Conference. That is all right.

But since Rabbi Heller brings up the question of the questionnaire, I want also to voice my complete disappointment with it.

What was intended was a detailed and scientific study of the various cross-currents of opinion in the Conference as to the prayer book and the whole complex liturgical question. The questionnaire should have been calculated so as to produce the type of result which would let us know precisely what the majority of the Conference thinks in detail.

Rabbi Philipson: Will Dr. Freehof state what he means by a more detailed questionnaire?

Rabbi Freehof: The questionnaire sent out asked four

or five blunt questions. A questionnaire, to be effective, has to be rather carefully drawn up. I would ask questions as to what the members think of the theology of the prayer book and put the questions in such a way as to evoke a response. I would ask them what they think of the social attitude of the prayer book, and get as good a response as we can. I would think out every possible point of interest and spend a lot of time in preparing the questionnaire. We may not get results, but it would be, at least, a scientific attempt.

The Conference adjourned.

WEDNESDAY EVENING

The Conference reassembled at 8 P.M. The opening prayer was delivered by Rabbi Henry Englander and the evening service for Week Days from the Union Prayer Book was read by Rabbi Albert G. Minda.

The Annual Message of the President was read by Rabbi David Lefkowitz. (Appendix A.) Upon its completion, it was on motion duly carried referred to the Committee on President's Message. (For report see Page 129.) An exception was made of Recommendation XI, which was adopted.

Memorial resolutions in memory of Julius Frank were read by Rabbi Sidney Regner; in memory of Samuel S. Kaplan by Rabbi Joseph Baron; in memory of Mayer Messing by Rabbi Morris M. Feuerlicht; in memory of David Goodis by Rabbi Samuel H. Baron; in memory of Jacob Nieto, prepared by Rabbi Louis I. Newman, was read by Rabbi Melbourne Harris; in memory of Maurice H. Harris by Rabbi Nathan Stern. (Appendix D.)

Kaddish was recited by the members of the Conference in memory of their departed colleagues. The Conference then adjourned.

THURSDAY MORNING, JUNE 26TH

The members of the Conference visited the historic city of Newport, Rhode Island, where a session was held in Temple Beth Israel.

An address of welcome in Hebrew was delivered by Rabbi Seidel, and greetings were also extended by Mr. Nathan David, President of Congregation Yeshuath Yisroel (Touro Synagog), by Mr. Mortimer Sullivan, Mayor of Newport, and by Judge Max Levy. Rabbi David Lefkowitz responded on behalf of the Central Conference of American Rabbis. After a short visit to the Newport Jewish Cemetery, the Conference assembled in the Community House of the Synagog.

A resolution on Prohibition asking for the repeal of the Eighteenth Amendment was tabled without being referred to the Committee on Resolutions.

The report of the Committee on Synagog Music was read by Rabbi Wolsey.

REPORT OF COMMITTEE ON SYNAGOG MUSIC

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Synagog Music, which has been charged ever since 1917 with the duty of revising the present hymn book, begs leave to report as follows:

Our present Union Hymnal has been in use ever since 1914. This hymn book is itself a revision of the first Union Hymnal, which was compiled by the Conference and Society of American Cantors in September, 1897. Already at the Buffalo Conference in 1917, a committee, of which Nathan Stern was chairman, recommended a revision of our present hymnal, though it had been in use for only three years. At that convention of 1917, the Committee on Synagog Music presented an elaborate report, submitting an analysis of the hymn book from a musical standpoint, and making suggestions as to which hymns should be retained or eliminated. During the years that followed, many efforts had been made to subject the hymn book to a thoroughgoing revision. The history of this phase of the work will be found in Volume XXXV of the Yearbook, together with a table of recommended eliminations, and submitted by practically the present Committee.

We note with a great deal of interest the various processes through which the hymn book has passed since the initiation of the idea of a hymn book at the third convention of the Conference in New York City in 1892. Many honored names of the Conference, both among the living and the dead, have contributed greatly to the development of our hymn book, notably the late Rev. A. Kaiser, of Baltimore, and those committees whose chairmen were Charles

Levi, David Marx, Nathan Stern, Harry H. Mayer, and Jacob Singer. The Conference is under a debt of great gratitude to all those who have been responsible for our two hymn books.

The present completed manuscript is practically the work of the committee which, with occasional changes through the succeeding years, was appointed in 1925. At the last convention in Detroit in 1929 the Committee reported that in all probability "the complete manuscript of the new hymn book will be ready for the next session." We are very glad to report to this meeting of the Conference the redemption of this promise. The manuscript has been in the hands of every member of the Conference for the last thirty days, and sufficient opportunity has been given to each colleague to make a thorough and detailed study of the work performed by the Committee.

Your Committee has not been unmindful of the spirit which has continually dominated the Conference in its effort to infuse our religious life with the spirit of Jewish song. We noted with particular interest the discussion of the founders of this Conference when, in 1892 (Volume III, 23) they dedicated themselves to the work of creating a Jewish hymn book for the use of our congregations and religious schools. In that discussion we note the unforgettable statement of Isaac M. Wise, our founder: "It is not the prayer coming from the spirit of Judaism which is fundamental, so much as it is the indestructible element in the psalmody of the people." Our late colleague Maurice H. Harris also made the statement at that time: "The choir has driven the congregation out as far as worship is concerned. It is time the congregation be given a hearing before God."

Through these five years the present Committee on Synagog Music has accepted the mandate of the Conference, which was practically made in 1917, and has with hardly any let-up applied itself continuously and painstakingly to the work of the revision of our two hymn books with a definite intention (1) to stimulate congregational singing, (2) to inspire Jewish devotion, (3) to revive the values of Jewish melody, (4) to make use of much of our neglected Jewish poetry, (5) to stimulate the writing of contemporary Jewish poetry, (6) to exclude, so far as possible, non-Jewish music and poetry, (7) to provoke in the children of our religious schools a love for Jewish poetry and song, (8) to encourage in the religious schools an earnest study of Jewish music, and finally (9) to give to our American Jewish congregations such singable Jewish music as will make the worshiper feel at home in any synagogue of America. The attention of this Conference has been called to the fact heretofore that one of the great sources of strength in the

Protestant Church was its familiar hymns which were known from one end of the land to the other, and all of this gives us to submit to the Conference a hymn book which we hope will become a precious possession of the American Synagog, and to unite and solidify our Jewish congregations by a common knowledge of many favorite and worth-while hymns.

The Committee noted with considerable interest and sympathy the recommendation made by a previous Revision Committee (David Marx, chairman) (Yearbook XIX, 1909, page 79), that "all melodies for the Sabbath be in joyous strain, in a major rather than in a minor key." If, as one critic notes of the present hymnal, "214 tunes are in major and 12 in minor," it was because of a very definite conviction that the Jew has come down to a modern day in a spirit of victory, and that the atmosphere of the American Reform Congregation should be a reflection of the position, the culture, and the attainments of the Jew in this free and joyous land.

This must first of all be made clear, namely, that major does not always mean joyous, nor minor sad; then, again, that many traditional Jewish melodies and modes are in major and that the minor ones are not necessarily sad and wailing, as commonly misunderstood. Melodies in minor very often reflect the deep and subtle religious spirit of the traditional synagog.

Many of the musical contributors to the hymnal have utilized these traditional modes. They have constructed out of these motifs melodies which are singable, attractive, and of high musical value. As a matter of fact, all of the traditional material which was utilized is authoritative and artistically worthy.

If we have failed in reaching this goal, it is not because the Committee has not devoted itself to the task conscientiously and industriously.

During the last five years this Committee has met six times, and the attendance at each meeting was almost complete. Many of the members of the Committee journeyed long distances to attend these meetings, and the spirit of earnestness and of industry was apparent throughout all of the work of the Committee.

The Chairman of the Committee begs the indulgence of the Conference when he expresses personally his heartfelt appreciation of the glorious co-operation with which every member of the Committee privileged him. Both by promptness of voluminous correspondence, by constructive and worth-while suggestions, by unfailing attendance at meetings, and by a fine spirit of devoted industry, each individual member of the Committee made it possible for us to complete the manuscript.

THE MUSICAL EDITOR

The Committee likewise wishes very sincerely to call the Conference's attention to the conscientious labors of the Musical Editor, Mr. Abraham W. Binder, Director of Music at the Jewish Institute of Religion. For two years he has given much of his strength, time, and musical knowledge to the preparation of the hymn book. He has attended every meeting of the Committee during all of that time, has aided the Committee in passing upon the poetical selections, has distributed the poetry to various world-renowned composers, has given us the benefit of his judgment upon the submitted music, and, to crown it all, he has himself written something like forty settings, with more yet to come from his hand. Without the work of Mr. Binder the completion of the manuscript would have been utterly impossible and unthinkable. In addition to all of his musical and personal attainments he has brought to the hymn book a deeply religious spirit and a fine Jewish knowledge, as well as a hearty sympathy with the purpose and place of the hymn book. For Mr. Binder it has been a labor of love, and your Committee notes with some regret that the honorarium allotted to him by the Conference seems woefully inadequate when measured by the amount of work he has done and the contributions which he has made.

I It is the thought of your Committee that the Conference allot another \$500 as a supplement to the honorarium.

Each of the two hymn books was studied three times in Committee meeting, and the report which it makes to this Conference of the study of the two hymn books is presented after the most careful and painstaking kind of analysis. That study has been so painstaking that of the 248 hymns in the present hymn book the Committee recommends the retention of both the words and music of only 58:

2, 16, 30, 40, 46, 51, 56, 78, 82, 122, 123, 125, 142, 163, 166, 174, 177, 179, 180, 181, 182, 184, 195, 204, 213, 216, 224, 226, 227, 228, 229, 230, 231, 233, 235, 236, 237, 238, 241, 242, 243, 245, 246, the music of 15 of which it either transposes or reharmonizes: 1, 3, 23, 38, 47 (1st tune), 100, 113, 139, 146, 147, 152, 160, 164, 189, 199.

The following word texts, exclusive of the above, have been retained: Nos. 4, 7, 8, 10, 13, 14, 15, 17, 24, 26, 27, 28, 29, 32, 35, 36, 39, 42, 44, 49, 52, 53, 55, 58, 59, 61, 63, 66, 67, 69, 72, 77, 83, 84, 88, 89, 90, 92, 93, 95, 96, 97, 102, 106, 108, 115, 116, 117, 119, 121, 125, 126, 128, 131, 132, 133, 135, 136, 140, 143, 145, 150, 154, 156, 158, 167, 169, 170, 171, 175, 182, 183, 185, 186, 187,

188, 191, 192, 194, 196, 197, 198, 201, 203, 207, 208, 210, 211, 217, 221, 222, 225—total 92.

If the members have made a study of the manuscript, they will have noticed also the recommendations which the Committee makes for the separation of the words and the melodies, and the rejection in many cases of either words or music. All these recommendations have been very carefully considered both within and without the Committee meetings.

The Committee wishes also to report that it delved into almost all of the literature of English hymnology and religious poetry, notably that which came from Jewish pens, and made a study of something like 350 poems, of which it recommends to the Conference the adoption of 95 new poems. These poems have been selected not alone because of their inherent values, but also because it seemed to the Committee that they answered certain religious needs of our congregations and religious schools, and that they supplied certain deficiencies of the present hymn book. We wish herewith to make our acknowledgment to all those writers of poetry who have enriched our hymn book with their compositions, as well as to those publishing houses who have kindly consented to our use of some of their publications. Due acknowledgment will, of course, be made in the final manuscript and the printed volume. Of the 95 new poems, 53 are from the pens of twenty-three Jewish writers, eight of whom are colleagues of this Conference.

Appended to this report is the official statement of our Musical Editor, Mr. Abraham W. Binder, who deals with the musical section of the hymn book. Mr. Binder names all of the composers to whose efforts we are indebted for a great many settings. In this connection we wish to register the thanks of the Committee to colleagues James Heller and Jacob Singer for their splendid compositions, which, of course, have been donated to the Conference without honorarium.

Your Committee wishes to make certain recommendations for the consideration of the Conference:

Name: Your Committee notes with interest that the Conference has always appropriated the word "Hymnal" as the name of this manual of Jewish song. We respectfully call the attention of the Conference to the fact that the word is derived from a non-Jewish origin, that the original word "hymnos" was used by the ancient Greeks as the name of a song or a poem composed in honor of the gods of Olympus, or of national heroes or of famous men of Greece, and that the word was borrowed by Christianity and defined by St. Augustine as "a praise to god with singing." It may not have

been so intended, but it seems to be a substitute word for "t'hilloh," a word applied to our Psalter, and which is indubitably derived from "hallel," meaning "to sing a song of praise to the accompaniment of music."

It seems to the Committee that the Biblical point of view ought to be revived in naming our manual of singing. We recom-

II mend to the Conference that "Union Hymnal" be used as principal title, but that "Songs and Prayers for Jewish Worship" be used as a subtitle. This title we believe not alone to be more Jewish, but also more descriptive of the contents, for let it be remembered that the hymnal comprises sixteen services as well as hymns.

A Permanent and Continuing Committee: We further recommend that a Committee on Synagog Music be continued by
III succeeding administrations as one of the permanent committees of the Conference, such Committee to be charged with a continuous study of the subject of Jewish hymnology, so that it might from time to time submit to succeeding conferences additional poetry and settings to be incorporated in some future revised hymn book. This recommendation is in accordance with a suggestion of Isaac M. Wise, whose thought it was that every conference might from year to year take cognizance of any new productions in hymnology, and add them to the hymn book (Volume III, 23);

We further recommend that the President of the Conference in the next administration be requested to name the Chairman
IV of the Committee on Synagog Music, as a member of the Committee on Publications, for the purpose of providing for co-operation between the Hymnal and Publications Committees. We further recommend that all proofs from the printer for the forthcoming publication of the hymn book be in all cases submitted by the Publications Committee to the Chairman of the Committee on Synagog Music for final reading;

That the present indexes of the Union Hymnal be retained, with
V an additional index of Children's Hymns by subject;

That all four-part hymns be printed in the new hymn book in the old way, and that unison hymns be printed in the form
VI of voice and piano accompaniment, i.e., three scalings; that so far as possible, all words be printed between the bars of the music, and that where a hymn needs more than one page, the printer use pages facing each other and not carry the poem over to the opposite page;

That hymns be not alone numbered as at present, but that there be pagination of the entire book at the bottom of the page

- VII in fairly large type, and that hymns be numbered separately, and not as first and second tunes;
 That all verses appear upon the same side of the page as the music, even when there are second tunes; in other words,
 VIII that where there is a second tune the verses be ditto-graphed;
 That in the Services the music always appear in the re-
 IX sponses as in the present hymn book;
 That the hymn book be approximately the same size as
 X the present hymn book;
 That particular attention be paid to the binding and sew-
 XI ing of the book so as to make it more durable than the present book;
 That an artist be called upon to submit a book plate for
 XII the use of congregations and religious schools;
 That there be a page of "Amens" for the use of choirs and small congregations, to be taken from *The Book of Prayer and Praise*, by Francis M. Cohen, with the permission of the author;
 XIII That special leather-bound copies of the hymn book with appropriate lettering be presented to each author and composer, as well as to the two secretaries of the Chairman who have performed so much of the clerical work of the revision without compensation.

SERVICES

The Services for the new hymnal were based upon the demands of the Conference as revealed in the questionnaire of two years ago. The services do not follow literally either the Union Prayer Book or the Jewish Publication Society Bible. The authors of the services did not hesitate to change the texts of either book whenever necessary. However, the changes were accomplished mostly by the omission of difficult words and phrases. Therefore what remains was, except for omissions, the text of these books virtually unchanged. Hence, when the child will ultimately come to read the adult book of prayer, it will find the phraseology familiar. Thus we have achieved child language without losing the opportunity of acquainting the child with the texts of the prayer book and the Bible. Of course, wherever it was unavoidable, we did actually change the texts. For the Sunday morning services we have special services for the very young children. In addition to the regular Sunday services we have three holiday services for the three festivals. These are based upon a new idea, namely, that each one is grouped around a ceremonial observance. In addition to that

we have 'Hanukkah and Purim Services, Rosh Hashonah and Yom Kippur, both of which are full enough to be usable in a children's holiday service. And then we have four high-school services. We have thus provided services for the children from the kindergarten to the high-school ages.

The attention of the Conference is called to the fact that in the manuscript we have named all of these services "Children's
XV Services." The mandate of the Conference to the Committee was to prepare a manual of children's services for the hymn book, and the black hymnal also has the same title. Our attention has been called to the fact that there may be many instances where these services might be suitable for adolescent or even adult congregations, or for small rural congregations, or for an occasional service in the calendar of the larger congregation, or for societies, etc. It occurs to the Committee that instead of the term "Children's Services," which title might be discouraging to a wider use of these prayers, we employ the following as a title "Services for the Religious School," and printed as a frontispiece for this book of services.

The Committee wishes to emphasize the fact that this has been entirely a labor of love, and that every member of the Committee feels indebted to the entire Conference for the high privilege of consummating this very necessary project. Our work is essentially composite, and no one man is entitled to the credit of producing this new volume of the Conference. We have considered it a great privilege to be entrusted with this responsibility, and in closing we wish to express with our thanks, the heartfelt hope that the new book of "Songs and Prayers" may be an inspiration to the religious life of American Jewry, and that through it another contribution may be made by our Conference to the deepening of the religious consciousness of American Israel.

Respectfully submitted,

LOUIS WOLSEY, <i>Chairman,</i>	ABRAHAM HOLTZBERG,
SIDNEY E. UNGER, <i>Secretary,</i>	MORRIS S. LAZARON,
HENRY J. BERKOWITZ,	DAVID LEVY,
ISRAEL BETTAN,	DAVID MARX,
EDWARD N. CALISCH,	HARRY H. MAYER,
ABRAHAM CRONBACH,	JACOB SINGER,
SOLOMON B. FREEHOF,	NATHAN STERN.
JAMES G. HELLER,	

REPORT OF THE MUSICAL EDITOR

The Musical work on the hymnal has progressed so far that out of the many hopes and aspirations that have been put into it the

definite form and personality of the book have already emerged. We started out to make a Jewish hymnal and this we have succeeded in doing to a great extent. Many melodies are coming into the hymnal which have been tied up with the musical traditions of our people. Passover poems have been set to traditional Passover melodies, Succoth poems to Succoth tunes, etc.

This specific purpose has been accomplished by such men as Cantor Jacob Beigel, Cantor Jassinowsky, Samuel Alman, Joseph Achron, Jacob Weinberg, Rabbi Jacob Singer, and myself. It is not to be taken that all of the melodies are to be of a Jewish nature, for where there have been poems with general religious subjects expressed, the melody has been set accordingly.

It was also the purpose of the Committee to blaze a new path in the musical style of hymnology. Up to this time most hymn tunes were the old Lutheran chorale style. From this we have entirely departed and have substituted instead melodies which are, first of all, melodious; easy to teach; delightful to sing; within the range of the average human voice, inspiring and uplifting.

The grade of "difficulty," if that word may be used, will vary according to the style of the composer, for we shall have many hymns in the classical musical style, but also a few that are just a few steps ahead.

The works of the great masters of synagog music will be represented both in the Hymnal and in the Service sections. Melodies by Sulzer, Levandowski, Naumbourg, Halevi, Nowakowsky, Stark, and others, have been utilized as hymn tunes and for other purposes. The Service Section will be of special help to small communities and to congregations where congregational singing is practiced. There will be a complete miniature musical service for all principal occasions in the Jewish calendar year. Responses and the compositions will be in both English and Hebrew, and will be arranged for small choir with organ accompaniment. This arrangement will also be suitable for unison singing. All of this music will, of course, be in keeping with the musical traditions of the occasion to be dealt with.

Following is a list of all composers and the number of hymns accepted from each up to date:

Achron	5	Jassinowsky	4
Alman	8	Norden	4
Beigel	8	Rogers	7
Grimm	7	Rinder	2
Grauman	6	Shelley	6
Heller	10	A. W. Binder	42

Total Accepted Hymns: 109

Fifteen hymns are in the hands of members of the Committee for judgment, and thirty-five hymns are now being composed by various commissioned composers.

The work on the part of the black hymnal which has been retained is progressing. Reharmonizations have been completed, certain melodies which have been retained have been applied to new verses, and corrupted traditional melodies have been investigated and reconstructed according to their true forms.

The Committee and the Musical Editor trust that this hymnal will be worthy of representing the revived musical spirit of American Judaism.

ABRAHAM W. BINDER.

The report was received with thanks and it was moved and carried that the recommendations be considered *seriatim*.

An illustrative address on some of the new melodies included in the revised hymnal was given by Mr. Abraham W. Binder, the Musical Editor.

Rabbi James G. Heller, in the name of the Committee, expressed the appreciation of the Committee and the Conference for the arduous work accomplished by Rabbi Wolsey, Chairman of the Committee, and Mr. Binder, the Musical Editor.

Rabbi Stephen S. Wise arose and inquired whether the words and music of "Hatikvah" had been purposely omitted from the proposed volume. Rabbi Wolsey explained that the melodies included were limited to devotional music.

Many verbal changes were suggested in the wording of the report, all of which were accepted by the Committee.

The Conference adjourned.

Upon the reassembling of the Convention it was announced that the local community had arranged a ride and other entertainment for the afternoon, and the Convention adjourned after it was moved and adopted that the consideration of the recommendations of the Report of the Synagog Music Committee shall be the first order of business on Friday morning.

The members of the Conference returned to Providence after a visit to the historic Newport Cemetery and to other

points of interest. A resolution of thanks to the Newport community was unanimously adopted.

THURSDAY EVENING

The Conference reassembled at 8 P.M. for the discussion of a series of papers on the Union Prayer Book. Papers on "The Union Prayer Book in the Evolution of the Liturgy," by Rabbi Solomon B. Freehof; "The Function of a Public Prayer Book," by Rabbi Israel Bettan; "The Religious Ideas of a Union Prayer Book," by Rabbi Samuel S. Cohon; and "The Devotional Value of the Union Prayer Book," by Rabbi Jonah B. Wise were presented. (See Appendix G.)

The Conference then adjourned.

FRIDAY MORNING, JUNE 27TH

The Conference reassembled at 9:30 A.M. with the President, David Lefkowitz, in the chair. The opening prayer was delivered by Rabbi Bernard J. Bamberger.

The discussion of the Report of the Committee on Synagog Music, which had been made the first order of business, was resumed.

DISCUSSION

Rabbi Witt: The question was raised on the floor of this conference as to whether the hymn "Hatikvah" was to be included in the new hymnal. I must confess that I was not convinced by the answer of the Chairman. I feel it would be a mistake to leave this hymn out of our new hymnal. It is known to all of you that I am what has been called an anti-Zionist. I say this because I want to make clear my position for the motion I am about to make.

There are, however, many members of our Conference who are Zionists, and to them this hymn is a very precious thing. As a matter of fairness to them, the hymn should be included in our hymnal. Further than that, however, the hymn is the one great outstanding mass song of our people.

It is sung by Jews all over the world. I know it has been appropriated by Zionism, but, after all, since we are including many hymns that are non-Jewish in origin, we can include a hymn that is of Zionist origin. It is true the Chairman said that the hymn had no devotional value and the hymn book is intended only for devotional purposes, but since we will include "America," and "The Star-Spangled Banner," I feel in the same spirit, "Hatikvah" can be included.

However, there is something far deeper in this hymn than its origin and its use. I was leaving Trieste bound for the Holy Land. There was a little group of people on the pier. As the boat was leaving I heard a very plaintive melody. I did not recognize it, nor the response which came from people far below me. Something touched me very deeply, and a wave of emotion surged within me and brought tears to my eyes. I recognized the "Hatikvah." I felt then that this hymn was expressive not so much of this or that *ism* as of the indestructible hope of my people, of their yearning not for Zionism but for Zion. I feel that we ought to include this hymn in our new hymn book.

Rabbi Stephen S. Wise: It seems difficult for me to understand the mental attitude of a committee that would publish a volume of 250 hymns and omit the one outstanding modern Jewish song. It is true the Chairman said that they have included only the devotional hymns. But if they do include the military, bellicose and in other ways objectionable song, "The Star-Spangled Banner," surely we can include a song that means more to a large number of Jewish people than any other Jewish song. No Hebrew hymn means as much. You may not like it; you may be more enthusiastic about "En Kelohainu." But it happens that millions and millions of Jews regard this as the symbol of the hopes and dreams of the Jewish people. I hope the Chairman and the Committee will be as generous as they were yesterday when I brought up another matter, and that they will not deny "Hatikvah" the place which it ought to have.

Unless we are going to maintain the old, lamentable, piti-

able misunderstanding with regard to the status and life of the Jewish people, we must be ashamed to face the Jewish people of the world if we let it go out that in a song book which includes the American national hymns we have omitted that song which springs from the heart of the Jewish people. And the exclusion of this song from this new song book will be accepted by millions of Jews as a token of the fearfulness of those who ought to be leaders of American Israel to face the great problem of Jewish life the world over. And it is not even Zionism in any political or national sense if you want to face that side of the question: it is an expression of the ancient passion of the Jewish people which expressed itself in our Hebrew prayer book. We are a living people, and this represents the aspiration and the dreams of a living people. If you omit the "Hatikvah," it is as though you are saying to the Jewish people: "We are a church and nothing more." You are saying to the world: "We have nothing to do with the collective life of the Jewish people; we have broken with their dreams, we are done with their hopes, we stand alone, a Jewish Church." If you think this is going to establish a precedent, I tell you the day will come when you will put back into your Jewish Prayer Book the things that are a part of the indissoluble heritage of our people.

It was moved and seconded that the Conference instruct the Committee on Synagog Music to include a Hebrew version of the "Kol Nidre" in the hymnal.

Rabbi James G. Heller: The Committee gave careful consideration to the question of including the "Kol Nidre" and decided not to do so. It had various texts before it. It felt it would be inadvisable to include a version which merely began with the words "Kol Nidre" and then departed completely from the old prayer, both in spirit and content. We felt this would be deceiving the congregations. We must make the choice either of including the "Kol Nidre" as it is, or following the same policy that we have in the past of including the "Kol Nidre" melody in its original form with English verses set to it.

Rabbi Philipson: This is a very old question. The matter of "Kol Nidre" was one of the very important things that the early reformers tried to work out. If we will bear in mind what the "Kol Nidre" has meant to the Jews in the past, we will understand why the revision committee of the Union Prayer Book and why our Hymn Book committee felt that they did not wish to retain it in the service. To retain the words "Kol Nidre" and to change the language would be a subterfuge. The Union Prayer Book committee used the words, "O Day of God" because those words indicated our position, and I am glad that the Hymn Book committee felt the same way. I believe they have acted in accordance with the sentiment of the whole Conference.

Rabbi Lewis: I thoroughly disagree with the theology expressed in the "Kol Nidre" as every one of us does. However, in many of our congregations "Kol Nidre" is sung on Yom Kippur eve. "Kol Nidre" has a certain emotional force that no other song can convey to our people. Even in Orthodox synagogues they do not translate it and do not subscribe to its meaning, but use it out of pure sentiment. It is for this reason that we ought to have some form of the Hebrew "Kol Nidre," which would be consistent with our theology rather than have a member of the choir sing something which we cannot accept.

Rabbi Brickner: I would approach this question from the point of view of experience. In my congregation last year we introduced "Kol Nidre." It was a new text from Dr. Idelsohn's Song Book, which fitted the traditional melody. The congregation gets something out of the singing of that "Kol Nidre" that it does not get out of the singing of "O Day of God." It was not sung at the beginning of the service; it was introduced in the middle of the service, when most of the congregation was present, and in the midst of worship. From this experience I say to you that to eliminate the "Kol Nidre" would be a great mistake.

Mr. Binder: When I became musical director of the Free Synagog I conformed to the ritual of the Union Prayer Book

and sang, "O Day of God." It was a very elaborate musical presentation. At the end of the service I found that a great many of the members thought it was very beautiful, but did not get the thrill of the "Kol Nidre." Two years ago I used the Lewandowski version, which is very true to the original text. Everybody was enthusiastic about it. It was not a question of words, it was simply the feeling that at this particular moment throughout world Jewry all are united in one song. If "Hatikvah" is the best-known folk song, "Kol Nidre" is the best-known liturgical song.

Rabbi Weis: I am somewhat conservative, and yet I feel that truth should not be sacrificed for art. However much the emotions may be touched, I think that the implications of "Kol Nidre" are such that we, the leaders of the congregations who know these implications, should not for the momentary satisfaction of the emotions allow the "Kol Nidre" to be used. We have departed wholly from its implications, and while the music of "Kol Nidre" may most properly be used, the words should not appear in our hymn book.

Rabbi Philipson: To me the "Kol Nidre" brings to mind the picture of the enemies of my people throughout the ages and the persecution of your fathers and mine. I am sentimental also, and emotional, but I am not going to permit my emotion and my love for the beautiful melody to blot out altogether my sense of history and of all which this meant to my ancestors on account of the misinterpretation which was placed upon the "Kol Nidre." If my choir should sing the words of "Kol Nidre," that is the vision that it would bring to me. The melody, of course, we should retain. It is that which appeals, and not the Hebrew words.

Rabbi James G. Heller: On behalf of the Committee I think it should be said that the duty of this Committee was not to consider what some congregations are now singing, but the quality of the music itself and its appropriateness to the words. If we were to include in this hymnal every hymn that is now sung, we would have eliminated practically no hymns. Our task is to improve the taste of congregational singing.

I believe that when the members look over the hymnal when it is completed, they will agree that from the musical point of view it is a tremendous improvement on the present volume.

Rabbi Freehof: It is inevitable that there should be much more discussion concerning the services than there can possibly be with regard to the music of the hymnal. While very few of us are experts in music, fortunately for the future of American Judaism, all of us are deeply interested in the religious services.

Whereas one group in the Conference insists that we should pay comparatively little attention to the traditional structure of the services, another group insists that we have not given sufficient attention to it and that it is of great pedagogic value. Inasmuch as there are these two opposing opinions, the work of the Committee had to result in a compromise. We tried to express that idea of the service in language understood by a child, but since we also wanted the child to be trained through these services for ultimate adult worship, we so arranged our modification of the prayers that it should resemble the original.

Rabbi Feldman: I am in favor of a modification of the service, but I agree with the opinion of the Committee that these services ought to be an easy transition for children into the Union Prayer Book, rather than newly created services, so that as they grow older and enter the congregation they would be familiar with the service. Whatever the new pedagogy may say, I think the older pedagogy was more sound. We grew up in the old *siddur*, went to the synagog with our fathers, and grew up in the congregation and were entirely familiar with the service, instead of having to familiarize ourselves with it over again after we had grown up.

Rabbi Brickner: I regret to say it, but it is my feeling—and I hope I will be pardoned for my candor—I do not believe that the preparation of the Children's Services has received the same expert attention as has the preparation of the hymns and the music.

The writing of Children's Services calls for experts in peda-

gogy. A Children's Service should be graded according to the different mental levels represented by the children in the religious school. The same service will not do for the children in the Kindergarten, Intermediate and Junior High Departments, yet the Children's Services as presented by the Committee for inclusion in the hymnal do not even intimate such a distinction.

Secondly, the Children's Services should be more than merely a verbal simplification and shortening of the forms and prayers in the adult service. The Children's Service, to be pedagogically sound, must grow out of the experience which children have, and represent a sublimation—a socialization—a spiritualization of the child's experiences.

The religious ideas contained in the traditional Children's Service are based, in my humble judgment, on an outmoded theology and convey, unfortunately, many anthropomorphic ideas that get in the way of the child's religious development as he grows into intellectual maturity.

Pedagogs have found, on examination, that most of the crude ideas which children have about God, as a sort of superman, come largely from the hymns they sing and the prayers they recite in the service. Why inculcate ideas into children's minds that they will have to outgrow later, and which will interfere with their religious progress?

The Religious Services for children present us with a challenge and an unique opportunity; a challenge to construct a service not according to traditional modes but religiously stimulating for the child-mind; and an opportunity because in this field there are no hard and fast traditions to overcome.

Why not attempt to do something that is pedagogically sound and will be religiously helpful, instead of just simply repeating our past mistakes?

In view of the present situation, namely: with the hymnal finished and ready for publication, I suggest that we publish the hymnal at the very earliest moment, because it is excellent. Original work and thought and composition have gone into its making and there is a real demand for it. But let us omit the

Children's Services and leave these for publication, as a supplement, to a future date, meanwhile charging a committee composed of rabbis who are experts in pedagogy to prepare a Children's Service along modern pedagogic lines. In the meantime the Committee can be gathering up the experimental work which is being done in several of the religious schools of our colleagues, and in other denominations, along these lines.

The discussion on the services was participated in by Rabbis Baron, Fram, Fox, Brickner, Bamberger, Jonah B. Wise, Feldman, Stolz, Philipson, Lewis, and others, who offered suggestions and criticisms of the text. All of these members together with others who desired to suggest changes were requested to communicate with the Chairman of the Committee before January 1st according to the motion just adopted.

All recommendations were adopted. As it is the law of the Conference that all committees on revision shall see their manuscript through the press, Recommendation IV was omitted. It was moved and adopted that the time for sending criticisms and suggestions to the Committee be extended to January 1, 1931; that a notice to this effect be sent to all members; that the Committee shall carefully consider all suggestions and shall then proceed with the publication of the hymn book.

It was moved and adopted that the song "Hatikvah" shall be included in the new hymnal. It was moved and adopted that the Hebrew words and English translation of some acceptable version of the "Kol Nidre" be included in the hymnal. A roll call was asked for, and the vote resulted in 65 in favor, and 59 against, the inclusion of the "Kol Nidre," not voting, 3.

YES

Ackerman, William
Alpert, David B.
Baron, Joseph Louis

Baron, Samuel Halevi
Berman, Morton M.
Bernstein, Philip S.

Bloom, Herbert I.
 Bloom, Maurice J.
 Bookstaber, Philip David
 Braunstein, Baruch
 Brickner, Barnet R.
 Brill, Abram
 Caplan, Harry
 Cohen, Jacob X.
 Cohon, Samuel S.
 Davis, Daniel L.
 Dorfman, Bernard M.
 Egelson, Louis I.
 Fineberg, Solomon Andhil
 Fink, A. H.
 Fox, Gresham George
 Fram, Leon
 Freund, Hirsch L.
 Freund, Iser
 Friedlander, Marcus
 Friedman, Martin
 Goodman, Abram
 Gup, Samuel M.
 Hausmann, Gustav N.
 Hirshberg, Maurice A.
 Kaplan, Harry
 Kornfeld, Joseph S.
 Kory, Sol L.
 Krass, Nathan
 Lefkowitz, Aaron A.
 Leipziger, Emil William

Levi, Harry
 Levy, Clifton Harby
 Lewis, Theodore
 Lichtenstein, Morris
 Luchs, Alvin S.
 Mannheimer, Eugene
 Markowitz, Samuel H.
 Minda, Albert G.
 Peiser, Walter Gilbert
 Pollak, Jacob B.
 Reichel, Leo M.
 Reichler, Max
 Rosenbaum, David
 Rosenblum, William F.
 Rypins, Frederick I.
 Sanders, Ira E.
 Schwartz, Laurence
 Segel, Alexander D.
 Snyder, Herman Eliot
 Steinbach, Alexander Alan
 Stern, Harry Joshua
 Smoller, Thineas
 Thurman, Samuel
 Utschen, Joseph
 Weiss, Harry
 Wohl, Samuel
 Zepin, George
 Zielonka, David L.
 Zielonka, Martin
 Total, 65

NO

Alexander, David
 Bamberger, Bernard J.
 Bazell, Solomon N.
 Bettan, Israel
 Cohn, Frederick
 Eppstein, Victor
 Feinstein, Abraham
 Feldman, Abraham Jehiel
 Feuerlicht, Morris M.
 Finesinger, Sol B.
 Foster, Solomon
 Freehof, Solomon B.

Friedman, Benjamin
 Glazer, B. Benedict
 Goldberg, A. L.
 Goldberg, Norman M.
 Goldstein, Sidney E.
 Gordon, Samuel H.
 Heller, James G.
 Hibshman, Eugene E.
 Holtzberg, Abraham
 Kelson, Benjamin
 Landman, Isaac
 Landman, Solomon

Latz, Charles B.	Regner, Sidney L.
Lazaron, Morris S.	Reichert, Victor E.
Lefkowitz, David	Rudin, Jacob Philip
Levinger, Lee J.	Shillman, Samuel R.
Liebman, Joshua Loth	Shulman, Charles E.
Marcus, Jacob Rader	Silberfeld, Julius
Marcuson, Isaac E.	Singer, Jacob
Margolis, Harry S.	Skirball, Jack H.
Mazure, Maurice Maxwell	Solomon, George
Méyer, Myron M.	Stern, William M.
Morgenstern, Julian	Stolz, Joseph
Nathan, Marvin	Siskin, E. E.
Ogel, Jacob J.	Unger, Sidney E.
Olan, Levi A.	Weinstein, Aaron Lewis
Philipson, David	Wise, Jonah B.
Philo, Isador E.	Witt, Louis
Rappaport, Julius	Wolsey, Louis
Rauch, Joseph	Total, 59

NOT VOTING

Binstock, Louis	Hirshberg, Abram
Cronbach, Abraham	Total, 3

The report of the Committee on Falashas was read by Rabbi Isaac Landman.

REPORT OF COMMITTEE ON FALASHAS

To the Central Conference of American Rabbis,

GENTLEMEN: It will be of interest to the members of the Conference to learn that during the past year the American Pro-Falasha Committee reorganized itself with Rabbi Israel Goldstein of New York as Chairman. Dr. Elias Solomon, of New York, and the Chairman of your own Committee volunteered to act as honorary secretaries.

Wider publicity was obtained by the organization during the past year.

Your own Committee shows a total of contributions, through congregations and individuals, from January 1 to December 31, 1929, of \$3,153.20. Among these, 71 colleagues, representing 63 congregations, contributed in sums from \$5 to \$700.

Up to date for 1930 the total contributions amount to \$3,164.17, from 73 colleagues, representing 64 congregations.

The *American Hebrew* carried on a three weeks' campaign among

pupils of our religious schools who were being confirmed this year. From this source we raised \$527.18.

Respectfully submitted by the Committee on Co-operation with the American Pro-Falasha Committee,

ISAAC LANDMAN, *Chairman*,
SOLOMON FOSTER,
HENRY COHEN,
EPHRAIM FRISCH,
MORRIS LAZARON,
LEONARD J. ROTHSTEIN.

The report was received and ordered printed in the Year-book.

The report of the Committee on Survey of Rabbinical Activities was read by Rabbi Leo M. Franklin.

REPORT OF COMMITTEE ON SURVEY OF RABBINICAL ACTIVITIES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Survey of Rabbinical Activities was appointed at the October meeting of the Executive Committee. Immediately upon appointment we undertook the task that had been assigned us. We realized at once that if any progress was to be made, a survey of actual conditions by an expert in the field was imperative. For this reason we immediately communicated with Dr. Linfield, who at once expressed an enthusiastic interest in the matter, but who, unfortunately, at that time could not see his way clear, because of his position as head of the Bureau of Statistics, to give his time to any one special organization other than that which had first claim upon him.

We then turned to Dr. J. B. Maller, who kindly consented to undertake the task of making the necessary survey. Indeed, he submitted to our Committee a tentative program divided into three parts; the first portion of which we believed could logically have been sponsored by this Conference. However, just upon the eve of our concluding negotiations with Dr. Maller, we learned that the faculty of the Hebrew Union College and also a Committee of the Union of American Hebrew Congregations had engaged to make exactly the same sort of investigation as this Conference had in mind. Naturally it would have been a foolish and unwarranted duplication of effort, as well as a needless expenditure of money, had these various organizations undertaken the work independently of each other.

Upon the suggestion of Rabbi James G. Heller, Chairman of the Committee appointed by the Union, it was decided to interest, if possible, not only the three organizations named but also all other organizations having to do with the training of rabbis and maintenance of high standards in the rabbinate. Accordingly, invitations were sent to these various groups asking them to appoint representatives to a meeting to be held to discuss the matter at issue, namely, the raising of standards in the rabbinate, the possible limitation of the number of students in our theological schools, and other related problems. Such a meeting was held at the Hotel Commodore in the City of New York on Monday, June 23, at which there were present representatives of the Hebrew Union College, the Jewish Institute of Religion, the Jewish Theological Seminary of America, the Central Conference of American Rabbis, the Rabbinical Assembly, and, through the Hebrew Union College delegates, the Union of American Hebrew Congregations. It may be said that this is the first meeting for any purpose whatsoever at which delegates from all of these organizations were present. It is interesting, incidentally, to note that not a single man appointed by any of these organizations absented himself from the meeting. This fact alone indicates that on the part of all there is a keen realization of the pressing importance of the problem for the discussion and possible solution of which the meeting had been called.

The problem of the intake of our theological schools and the maintenance of rabbinical standards was thoroughly discussed from every possible angle. Before the adjournment three resolutions were adopted as follows:

(a) That a committee be appointed to study the present status of rabbis and congregations in America with a view to ascertaining, first, whether at the present time there is a surplus of rabbis; second, whether new fields of activity may not be opened to the rabbi, such as, for instance, certain phases of social-service work that are normally related to the rabbinical office, specialization along the line of religious education, etc. To this end the suggestion was made that it may be well for our several theological schools, in addition to preparing men for the active ministry, also to give them the particular training which will equip them for work and leadership in these other realms of activity.

It was also suggested that a study be made of new centers which may offer opportunity for American-educated rabbis as, for instance, Mexico. Emphasis was laid upon the possibility of establishing circuits through which one rabbi might be able to serve a number of small communities situated near one another, and the possibility of increasing the number of so-called regional rabbis was also

emphasized. To this Committee should be entrusted the supervision of a survey to be made by an expert in the field, to whom an invitation should go forward from the various organizations represented at the New York meeting.

(b) It was resolved that another committee consisting in part of laymen be appointed to study the problem from the standpoint of the congregation rather than from that of the rabbi, such committee to co-operate with the one already mentioned.

(c) It was resolved that a third committee be appointed to study the desirability and the feasibility of creating a permanent commission with representatives of all the organizations represented at the New York meeting, who should meet periodically for the discussion of problems germane to the maintenance of high rabbinical standards.

Your Committee respectfully suggests that a permanent Committee upon Survey of Rabbinical Activities be appointed by this Conference, because it believes that the problems which have thus been opened are of such character that they cannot be quickly or easily solved, and that there will be ample work for such a committee to do for some time to come.

LEO M. FRANKLIN,
EDWARD N. CALISCH,
BENJAMIN FRIEDMAN.

The report was received and adopted.

It was moved and adopted that the Committee be continued and that the Committee be requested to define the meaning of the word "rabbi" as it is used in American life. It was further moved and adopted that the Committee shall consider the advisability of changing our laws so that only graduates of a recognized theological seminary shall be eligible to membership in the Conference.

The amendment to Article IV, Section 1, limiting the time of service on committees which had been presented at the previous convention was taken up for consideration. After a lengthy discussion it was moved and adopted that the whole matter of service on committees be referred to a special committee for study and report to the next convention.

DISCUSSION

Rabbi Zepin: We are trying to crowd into one phrase rules for governing three different conditions. It has been said that

one man should not serve on too many commissions. "Too many" is a very vague term. I would not know how many are "too many." The second point is how long should a man stay on a Conference committee if the committee is needed indefinitely? This raises an entirely different question. Then there are the joint commissions of the Union and the Conference. On the Education Commission or the Tract Commission men hardly get their work under way in a couple of years. For the man who is working, three terms is hardly enough—for the man who does nothing, one term or half a term is too much.

Rabbi Luchs: We are all in sympathy with the idea behind this amendment, but there is a great danger that we must avoid. There are committees that do a piece of work which stretches over eight or ten years, as was shown by the Hymnal Committee at this meeting. This question requires careful study and should be carefully worked out, lest the Conference tie its own hands, as for instance in the revision of the prayer book or other work that we are planning.

Rabbi Kornfeld: There are so many questions involved that require separate consideration and each committee must be judged by the work it has to do, therefore I feel it would be ill-advised to take hasty action in this matter.

The resolution dealing with the subject of honorary members and officers was presented by the Resolutions Committee. A substitute resolution prepared by the Resolutions Committee was rejected and the original resolution was adopted. (See Resolutions, page 142.)

The report of the Committee on Religious Education was read by the Secretary.

REPORT OF COMMITTEE ON RELIGIOUS EDUCATION

To the Central Conference of American Rabbis,

GENTLEMEN: I deeply regret my inability to be present at this session of the Central Conference of American Rabbis owing to the illness of my dear wife, who, I am grateful to say, is now convalescing. Before taking up our own particular problem, I should like to take a few moments to call to your attention a movement

in which I am profoundly interested—a movement which merits your whole-hearted support. I refer to the work being done by the Religious Education Association.

I

The Religious Education Association began and has continued as a fellowship of seers. It was founded upon the prophetic vision of such people as President W. R. Harper, Emil G. Hirsch, John Dewey, Charles Cuthbert Hall, Bishop Samuel Williams, President Mary E. Wooley, and Shailer Mathews. The September, 1928, journal carries a list of 150 names of educational leaders who were charter members of the Association.

Through its journal called *Religious Education*, and through its conferences and conventions, it expresses and focuses the best thought of the time upon the character process through religious education. It stands unsurpassed in the field of character education. It approaches character from every conceivable standpoint—the church, the university or church college, school, family, sociology, psychiatry, economics, biology, the physical sciences, etc. It attempts to discover every possible approach which furthers our control in the character process and religious education.

The Religious Education Association is offering us this assistance through the pages of its journal. Through its pages we are given not only the expressed opinions of leading educators, religionists, sociologists, psychologists, and psychiatrists, but we are given the results of exact researches undertaken by people who have devoted a lifetime to the study of just such problems as these.

The journal provides a meeting-ground for all who seek by education to develop desirable forms of conduct, and offers expression to different conceptions of the meaning of religion and of the relation of religion to behavior. Anyone who has anything of significance to say is privileged to write for the journal provided he is willing to face the keenest criticism that can be advanced.

In my own temple each teacher receives a copy of the journal, articles of particular interest are discussed at our faculty meetings. Early in September I shall write to each member of the Conference suggesting that his congregation subscribe for each teacher. It will greatly help religious teaching in our schools.

II

A subcommittee of the Committee on Religious Education met some months ago and discussed rather thoroughly a number of important problems connected with our religious schools. All present agreed that even though our meetings are held with a full

year intervening, there should be more continuity between our programs. We hope to present suggestions for such continuity today. However, it was generally agreed that something more fundamental ought to be faced this year. The theology of the religious school—if one ought to speak of it as theology—seems to be but little better than medieval. While we have progressed in many ways, our religious schools have taken but little account of the terrific impact of modernism upon conventional theology. It is therefore not an accident that this program of the Conference also contains a discussion of the prayer book. I fervently hope and pray that it will be *radically* revised and that all halfway measures might be abandoned.

Your subcommittee felt that a presentation of the *God concept* that should be taught in the religious school would help greatly to clarify some of these confused issues. We are presenting two papers: First, the traditional point of view, and, secondly, the God concept in the light of the newer ideas of our day. Whether we admit it or not, the challenge of humanism cannot be evaded even in the religious school. The first of these two papers was to have been read by Rabbi Louis Wolsey. Owing to the unfortunate illness of his wife he was not in the mood to prepare the paper. I am grateful to say that Rabbi Bernard Heller accepted this paper a little more than two weeks ago and deserves the hearty appreciation of the members of the Conference and the Religious Education Committee. While the members of the Conference, therefore, ought to keep this in mind, I am sure that Rabbi Heller's paper will need no apology. The concept of God in the light of the new knowledge will be presented by Rabbi Barnet Brickner. These papers do not form a debate. Neither the Chairman of the Religious Education Committee nor the writers of the paper desire to stage a debate. They will naturally present a clash of opinions out of which a great deal of good should come. Judaism has made adjustments in every age. If an adjustment is necessary now, it will be in keeping with Jewish tradition to make it. If none is necessary, it will be well to know it. Such basic concepts as God, prayer, soul, revelation, immortality and retribution may need revaluation, and, if so, these adjustments should begin in the religious school, where frequently religion receives its greatest handicaps. Next year we hope to present a program on "The Instruction in the Principles of Judaism" with special reference to the many problems of Confirmation. A recent analysis of Confirmation manuals and the work done during the Confirmation year has raised a question as to the value for character education of our efforts during these important years of child life. I believe that we ought to follow up this program a year later with projects on the social life of the early Hebrews

and projects in the teachings of Jewish customs and ceremony. Later on the curriculum in the kindergarten and elementary department of the Jewish religious school, as well as the entire methodology, need to be studied and probably revamped. The same is true of the intermediate department of the Jewish religious school and of the high-school department as well. We believe that each program on religious education should be followed by a round-table discussion. We are *not* wanting in *problems*, but we *are* wanting in experts to carry on laboratory methods of experimentation in order to deal with these problems intelligently and helpfully.

Respectfully submitted,

LOUIS L. MANN, *Chairman*.

The report was received and adopted.

A paper on "Teaching the God Concept in the Light of the New Knowledge of Our Day" was read by Rabbi Barnet R. Brickner.

A paper on "The God Idea That Should Be Taught in the Jewish Religious School" was read by Rabbi Bernard Heller. (See Appendix H.)

The report of the Commission on Religious Education was read by Rabbi David Philipson.

REPORT OF COMMISSION ON RELIGIOUS EDUCATION

To the Central Conference of American Rabbis,

GENTLEMEN: On behalf of the Commission on Jewish Education I take pleasure in reporting another year of successful activity in the publication of educational literature. It will please the members of the Central Conference of American Rabbis to know that we have continued our efforts along the lines of a new departure concerning which I reported last year. At the last Conference I reported to you the publication of a book entitled *The Burning Bush*, by Joseph Gaer. This constituted the first of a series of books related to Jewish folklore and offering supplementary reading material for the children in our religious schools. At that time I also reported to you concerning the preparation of a new type of textbook on Jewish history, namely, *In the Days of the Second Temple*, by Dr. Jacob S. Golub. I am pleased to say that the Commission has continued its work along these lines. The second

volume in the series of folklore stories is now in the hands of the author for revision, while a Biblical history prepared by Dr. Golub and similar to the previous book in style and plan is now in press. This book will be ready in the fall. As in the case of the previous volume, it is organized around several problems and in the course of the discussion that centers around these problems, the pupil acquires the significant facts of the period.

A statement of the status of our work with regard to publication of manuscripts follows.

MANUSCRIPTS PUBLISHED

Since the last meeting of the Conference the following new publications have appeared:

1. "The Voice of the Prophets," a Bible reader, pupils' book, by Mamie G. Gamoran. This is the fifth in our series of Bible readers and includes selections from all the prophets.
2. "Entertaining Programs for the Assembly of the Jewish Religious School," by Elma Ehrlich Levinger. This book contains a series of programs for the assembly period in our religious schools. The programs are sufficiently varied to enable the different classes in the school to participate in their preparation. They are so planned as to be related to the curriculum of the Jewish religious school.
3. "The Teaching of Jewish History," by Dr. Emanuel Gamoran. A syllabus in mimeographed form.
4. "A Happy New Year," a play by Mrs. Fannie B. Linsky.
5. "The Sabbath Angel," by Mrs. Fannie B. Linsky.
6. "Old Pictures in New Frames," by Mrs. Fannie B. Linsky.
7. "Achievement Tests in Jewish History," prepared by Dr. Julius B. Maller and Rabbi Jacob B. Pollak. This series of tests covers the whole of Jewish history divided into four periods and is accompanied by a guide and a key for the use of the teachers.

MANUSCRIPTS IN PRESS

The following manuscripts are now in press and will be placed upon the market as soon as they are published.

1. "Israel in Canaan," by Dr. Jacob S. Golub, a Biblical history covering the period up to the division of the kingdom.
2. "With Singer and Sage," a Bible reader for pupils, prepared by Mamie G. Gamoran and covering selections from the Hagiographa. This is the last in our series of Bible readers. This series, together with the teachers' books that

will accompany them, ought to enable all of us to introduce courses in the teaching of the Bible as literature in the higher grades of our religious schools.

3. "History of the Jews in the United States," by Dr. Lee J. Levinger. This book is intended as a textbook for students in high-school departments. About one third of the book is devoted to a cross-section view of present-day Jewish life in America. It is expected these three books will be available in the fall.

MANUSCRIPTS IN THE HANDS OF AUTHORS FOR REVISION

The following manuscripts have been accepted and are now in the hands of authors for revision.

1. "A Project in American Jewish History," by Rabbi Solomon A. Feinberg.
2. "Mother of Exiles," by Mildred M. Kreimer.

A number of manuscripts are still in the hands of the committees and still others are in various stages of preparation by the authors. Some of these include a teachers' book for our volume "In the Land of Kings and Prophets," "A Source Book on Medieval Jewish History," a volume on "What the Jew Has Contributed to Civilization," a volume of "Bible Stories for Little Children," and others.

In addition to the above manuscripts which have been acted upon by the various subcommittees of the Commission on Jewish Education, there are a number of others that were examined and after due consideration rejected by the Commission and returned to their authors.

RESEARCH

In addition to the eight Achievement Tests referred to above under the paragraph giving the published items of the last year, Dr. Julius B. Maller, our Director of Educational Research, has fully completed a study entitled, "Testing the Knowledge of Jewish History." This study is based on an examination of the results of the testing of three thousand children which was undertaken by Rabbi Pollak and Dr. Maller when they prepared their History Achievement Tests.

Another research project undertaken this year consisted of careful and complete reports of lessons taught in fourteen selected grades in a number of Jewish religious schools. This was done during the entire year, covering all the grades of the school. The material thus gathered will prove most useful for the study of what the actual

teaching situation in our present schools is. It will also help in the improvement of teachers through offering teachers' training material such as selected model lessons, special devices used by teachers, etc.

TRAINING FOR LEADERSHIP IN JEWISH EDUCATION

The Commission on Jewish Education is deeply interested in the need of training leaders for Jewish educational work. In order to meet this need we are co-operating with the Department of Synagogue and School Extension and the National Federation of Temple Sisterhoods which have established six fellowships in Jewish education. Dr. Julius B. Maller, who is now connected with us, is the first to have completed his studies and to attain the Doctor's degree at Teachers College, Columbia University. The Commission plans to take further steps to maintain closer contacts with the recipients of these fellowships.

An interesting experiment was conducted last summer in New York City, where a seminar was arranged on problems of the Jewish religious school under the guidance of Dr. Gamoran, Dr. Maller, and Rabbi Pollak. While this seminar was originally intended only for our fellows who are pursuing courses at Teachers College and for our regional rabbis, several other rabbis asked for permission to join this group, which met three mornings a week during the month of August. Dr. Gamoran gave twelve lectures on "Curriculum and Methods of Teaching in the Jewish Religious School," Dr. Maller gave four lectures on "Character Education and Testing," and Rabbi Pollak gave four lectures on "Classroom Organization and Management."

TEACHERS' ASSOCIATIONS

Of the eight teachers' associations with which we have co-operated in recent years, four held meetings this year. These associations still require considerable thought and effort both in organization and in the planning of their programs. Rabbi Egelson and Dr. Gamoran have given their attention to this matter during the past year. An interesting program was prepared at the Ohio meeting, where a number of speakers concentrated on the problem of the junior high school and the confirmation. Rabbi Egelson made a study of confirmation practices in one hundred schools. Dr. Maller analyzed a group of confirmation manuals from the point of view of character education. Dr. Gamoran delivered a paper on "What a Junior High School Teacher Should Read." Rabbi Louis Witt and Rabbi James G. Heller, members of the Commission, participated in the program of this convention.

At the meeting of the New England Teachers' Association in Hartford, Connecticut, Rabbi Pollak delivered two lectures on "Classroom Management," Dr. Gamoran two lectures on "Teaching Jewish History," and Dr. Maller on "Character Education."

At the first meeting of the new association organized in Richmond, Virginia, Dr. Calisch and Dr. Simon, of the Commission, participated in the program. Dr. Gamoran delivered two lectures on "Methods of Teaching Jewish Customs and Ceremonies."

EXHIBITS

Exhibits were prepared and sent to the following meetings this year:

A selected list of our publications was sent to the New England Teachers' Association Convention in Hartford, Connecticut, and to the Convention of the Teachers' Association of Virginia, Maryland, and the District of Columbia at Richmond, Virginia.

Our Sesquicentennial Exhibit as well as an exhibit of all our publications was sent to the Southeastern Convention in Atlanta, Georgia.

A special exhibit containing a selected list of works on general education and Jewish education was sent to a meeting of the Sisterhood at Harrisburg, Pennsylvania.

A set of our newer publications and a selected list of new books on general education and Jewish education was sent to the convention of the Central Conference of American Rabbis in Detroit, in June, 1929.

We sent an exhibit to the State Federation of Temple Sisterhoods in New York City consisting of material for teacher training in the Jewish school as well as a selected list of our publications.

A special exhibit of readings for the teachers of the junior high school classes in the Jewish religious school was sent to Canton, Ohio, at the Convention of the Ohio State Teachers' Association.

An exhibit of our publications was also sent to the sessions of the National Council for Jewish Education at its annual convention in New York City. We are also planning to send a set of our publications to the Conference of the World Liberal Union in London, England.

NORMAL SCHOOL WORK

We have added a fifth syllabus to the four already published for normal schools and classes. This deals with the teaching of Jewish history, and was prepared by Dr. Emanuel Gamoran. The syllabi

previously published include an introductory course in education by Dr. Emanuel Gamoran, a syllabus in classroom organization and management by Rabbi Jacob B. Pollak, and a syllabus on educational psychology by Dr. Julius B. Maller. It may interest you to know that this year 56 congregations or communities ordered 122 copies of our new syllabus on the teaching of Jewish history. At the same time 157 other syllabi were ordered by rabbis and teachers who are conducting or pursuing work in normal classes. As in previous years, the staff of the Commission on Jewish Education has been available for co-operation with individual congregations and parent-teacher meetings whenever it was possible. Dr. Gamoran lectured before teachers' conferences and parent-teacher associations in Indianapolis, Louisville, and St. Louis. Dr. Maller delivered a lecture on Jewish religious education and its effects upon character growth at the regional conference in Baltimore of the Religious Education Association. At the Convention of the National Council for Jewish Education just held in New York City and at which a preliminary report on an inquiry on the teaching of Jewish history was made, Dr. Gamoran, Dr. Maller, and Rabbi Pollak read papers on the teaching of Jewish history in the Jewish schools of this country.

MEETINGS OF THE COMMISSION ON JEWISH EDUCATION DURING THE PAST TWELVE MONTHS

The Commission held two meetings, one in Detroit on June 25, 1929, and one in April, 1930, in New York City. At the Detroit meeting the Commission approved the preparation of a series of stories related to Jewish folklore. This work has not only been begun, but the first volume has already appeared, and the second one has been prepared. The Commission also decided to combine with its work and as a part of its educational activity a department of educational research. The appointment of a subcommittee on research was approved.

A most important step in the progress of our work was taken at the meeting of the Commission held in New York City in April. The Commission decided to publish a series of Bible commentaries which, while based on the best results of modern research as well as on a knowledge of the classical Jewish commentaries, should nevertheless be popular in style, and aim at presenting a spiritual interpretation of the Bible. This will meet the needs of the teachers in our religious schools and of the intelligent laymen for whom at present there are scarcely any Jewish commentaries on the Bible in English. At this meeting the Commission also approved the publishing of a book on peace which will serve as a home reader for

little children. It likewise approved the publication of a teachers' monograph on the teaching of peace in the Jewish school.

This plain tale of the work accomplished and the plans purposed by your Commission on Jewish Education indicates that the needs of our religious schools are receiving constant and devoted attention on the part of the members of the Commission and its professional staff. It were carrying coals to Newcastle for anyone to plead the cause of religious education in this presence. All our congregations recognize that the school is the foundation whereon rests the future welfare and growth of the congregation. Therefore I cannot refrain from stressing the need for provision for additional time for religious instruction in our congregational schools. Time and again your Commission has propagandized for the imparting of such instruction on an additional day during the week to supplement the teaching given on Sunday mornings. Although a number of our congregations throughout the land have instituted classes that meet on a week-day afternoon, still this has become as yet by no means universal. Too frequently also the attendance at such classes, even where they are being conducted, is far more honored in the breach than in the observance. I am thankful for every beginning in this vital phase of the work of religious instruction which has been made in schools here and there, and I can only express the sincere hope that this will grow and ever grow in extent, until in time throughout our United States the prophetic forecast will be realized **כל בניך למודי יהוה** that in all truth *all* the children will be taught of the Lord. How far we are from this halcyon religious state the surveys which have been made testify but too eloquently. Thousands of children receive no religious instruction whatsoever. As leaders of congregations this may well give us serious concern. A number of congregations pursue a very liberal policy as far as their facilities permit in that they make the instruction in their schools available without charge for every child that desires to attend, whether the father of that child be a member of the congregation or no. When this liberal policy becomes general an approach will be made toward that consummation of a religiously instructed rising generation which we all so devoutly wish for. I know that in this hope I have the complete sympathy of all of you, my brothers of the Central Conference of American Rabbis, and that with me you breathe the prayer, **כן יהי רצון**

DAVID PHILIPSON, *Chairman.*

The report was received and ordered printed in the Year-book. The Conference adjourned.

FRIDAY EVENING

The Conference assembled at eight o'clock at Temple Beth-El. The evening service for the Sabbath was read from the Union Prayer Book by Rabbi Irving I. Reichert. The Conference lecture was delivered by Rabbi Solomon Foster. (Appendix B.) The Adoration and Kaddish were read by Rabbi Abram Hirschberg. The Benediction was pronounced by Rabbi David Lefkowitz.

SATURDAY MORNING, JUNE 28TH

The Conference assembled for divine services at ten o'clock at Temple Beth-El. The Morning Service for the Sabbath from the Union Prayer Book was read by Rabbi Jacob P. Rudin. The weekly portion from the Torah was read by Rabbi Joseph L. Baron. The Conference Sermon was delivered by Rabbi Emil W. Leipziger. (Appendix C.) The Benediction was pronounced by Rabbi Joseph Stolz.

SATURDAY AFTERNOON

Round Tables on "Practical Problems of the Ministry" were held. "A Bureau of Synagog Research," under the chairmanship of Rabbi Sidney E. Goldstein; "The Rabbi and the General Community," under the chairmanship of Rabbi Joseph Rauch; and "Methods of Teaching the Idea of God to Children," under the chairmanship of Rabbi Barnet R. Brickner.

A synopsis of the discussion of the Round Tables was presented by the Chairmen.

The Conference adjourned.

SUNDAY MORNING, JUNE 29TH

The Conference reassembled at ten o'clock in the Assembly Hall of the Biltmore Hotel, with the President, David Lefkowitz, in the chair. The opening prayer was delivered by Rabbi Charles B. Latz.

The report of the Committee on Relief was read by Rabbi Joseph Stolz.

REPORT OF COMMITTEE ON RELIEF

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Relief begs leave to report as follows for the period of twelve months from June 10, 1929, to June 10, 1930.

During this year we have added five new pensioners, increased the amount of three pensions, and lost two pensioners by death. At the present time we are paying pensions to 17 parties, namely, to 6 widows and 11 superannuated rabbis and teachers.

The total amount expended for these 17 pensions during the period covered by this report was \$7,460.50, which is \$2,025.50 more than was distributed for this purpose during the preceding year.

The receipts of the Relief Fund during this fiscal year amounted to \$21,572.48, namely:

One-half dues	\$ 772.50
Interest on bank deposits	203.85
Interest on bonds	8,441.59
Solicitations (preceding year's balance).....	2,110.00
Solicitations (this year)	10,044.53
	21,572.48
Total disbursement	7,460.50
Surplus for the year	\$14,111.98

On June 10, 1930, the Relief Fund amounted to \$132,911.14, which is \$14,111.98 above the sum reported last year.

This gratifying amount has been invested in safe securities by the Investment Committee (as reported by them in detail) and is in the keeping of our custodian bank, the Foreman-State National Bank, Chicago, Illinois.

It is fortunate that, by wise prevision, we have been able to accumulate such a large fund in the course of these forty years. It is a foregone conclusion, from present conditions, that the number of our pensioners will grow steadily from year to year; and we will be prepared for the emergency.

The Pension Fund of the Union of American Hebrew Congrega-

tions now amounts to \$178,772.51, an increase of \$7,286.61 during the year. A satisfactory plan has been worked out by the Metropolitan Life Insurance Co., and adopted by the Executive Board of the Union of American Hebrew Congregations, but it cannot be executed until 25 congregations determine to participate. However, only three have yet requested the privilege and the whole matter must apparently rest in abeyance for another year.

Respectfully submitted,

JOSEPH STOLZ, *Chairman*,
TOBIAS SCHANFARBER,
MORRIS NEWFIELD,
FELIX A. LEVY,
SAMUEL KOCH.

The report was received and adopted.

The report of the Committee on Group Insurance was read by Rabbi Gup.

REPORT OF COMMITTEE ON GROUP INSURANCE

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Insurance for the Conference begs leave to report that, after a most careful and thorough study of the annuity insurance plans offered by the leading insurance companies of the country, the most desirable plan is that which has already been put forward by the Metropolitan Life Insurance Company in connection with the Union. Considering its various features and cost, we whole-heartedly and unanimously recommend that the members of the Conference endeavor to purchase this insurance so that the plan may be put into practical operation at the earliest time possible.

In view of the fact that at the present time the Committee is engaged in the further study of group insurance, we ask for an extension of time to continue this study for the benefit of the members of the Conference.

Respectfully submitted,

MORRIS NEWFIELD, *Chairman*,
EUGENE MANNHEIMER,
SAMUEL M. GUP.

The report was received and adopted.

A motion was made and adopted that a note be printed under the Conference lecture to the effect that the writer alone is responsible for the views expressed in the lecture and that this action of the convention be given publicity.

DISCUSSION

Rabbi Bamberger: Whereas the Conference lecture was merely a personal expression of the preacher, I move that the secretary of the Conference be instructed to give a clear statement to this effect to the press immediately and to publish such a statement in the Yearbook with the lecture in question.

Rabbi Stolz: Some fifteen or twenty years ago we had a case similar to the one that has arisen here. A lecture was delivered which created a great deal of discussion among the members. Not that there was any personality in it, but it was felt that it did not represent the views of the Conference. There were some who wanted to have the sermon expunged from the Yearbook. However, it was pointed out that every rabbi should have the right to express his opinion, especially if it was honestly expressed and since he alone is responsible for it. All were satisfied with the addition of a note, "The writer alone is responsible for the views expressed in this sermon." If the same procedure is followed in this case, anyone reading the Yearbook will draw the conclusion that this man was appointed to deliver a lecture, that he expressed his views conscientiously and honestly, and that these are his views and not necessarily the views of anyone else. In regard to putting the matter in the newspaper, it was only the expression of a man of his opinion in a sermon. Who cares what a man preaches in his pulpit? The less we say about it the better it will be. The convention about to be held in Cleveland will speak officially about Zionism, and if an historian or the British government wants to know about the American attitude toward Zionism, he will get his information from the Zionist convention and not from what a rabbi says in a sermon. Why need we pay any attention to what comment the

press has made on the sermon? We know full well that they print many comments which are not correct, and nobody cares. If we merely add a note in our Yearbook that the writer alone is responsible for the views expressed, I feel we have done our full duty.

Rabbi Bamberger: This lecture has been widely reported, and has put us in the position of appearing to sanction, by silent reception, views which are painful and dismaying to a large proportion of world Jewry. I do not feel that views, though representing the opinion of a single member, which are grief-provoking to many of the members of this Conference, should be allowed to be published in the newspapers and no comment made thereon, except that a note be put in the Conference Yearbook. This matter has been given publicity throughout the country in the newspapers. It puts our Conference in a false position with world Jewry. I would go so far as to say that I believe that it puts weapons into the hands of our enemies.

Rabbi Feldman: I was very deeply hurt by the tone and the implications of the lecture—deeply hurt that in an age of sorrow such as we are living through now such things should be said. However, I feel that the situation would not be improved by censuring a colleague for expressing his opinion. I feel, therefore, that in addition to the note which should be inserted when the lecture appears in the Yearbook, that a notice of this action should be given to the press and that the country should be informed that the Conference votes that this lecture does not represent its opinion.

Rabbi Landman: I would like to ask the Conference this question: Suppose every time you get up in your pulpit your board of trustees or your congregation held a meeting and said, "We do not approve of what you say," what would you say about it?

Rabbi Lauterbach: I understand that Rabbi Foster has been misunderstood, but we cannot send out an amended statement. We cannot say he did or did not mean this or that. It really will make very little difference if we put in a

disclaimer six months hence or an immediate statement at the moment. Rabbi Foster is entitled to his opinion; he is willing to stand by his own statement. All we need say to the press is that it is his own statement—some agree with him, some are opposed to it.

Rabbi Foster: If it is possible, I would speak not as the lecturer but as a member of the Conference. We have reached a point in this discussion that calls for careful consideration. Of course, I had no intention of hurting anybody, and a careful rereading of my lecture would show that. Certain people listened with preconceptions that I had something in mind when I made certain remarks. My purpose was to give as earnest and constructive and helpful a message as I could possibly conceive. It was written in utmost friendliness for the cause of our people. I have no objection to a note stating that this lecture represents the personal view of the individual who presented it, for I know that is our usual procedure. We are constantly speaking of the independence of our pulpits, of the freedom of expression in the synagogue. I did not expect you to endorse the views as a group. But the statement has been made that a majority disapproved. I am not so sure that my utterances would meet with the condemnation of the Conference, but I do believe that you will make it worse by taking this action, for it would only throw the whole thing into the turmoil of controversy and debate. If we are to object to everything that is uttered here, we would have to explain, for instance, that the inclusion of the "Hatikvah" in the new hymnal was not an endorsement of Zionism as was published in one or two of the metropolitan newspapers. We have always been willing to stand for an honest expression of opinion. What is the opinion of the Conference? The statement was made a little while ago that this message did not represent the views of the Conference. How can anyone, when he is delegated to prepare a stimulating message for a convention, anticipate what the views of the Conference will be? Let it be clearly expressed, as it was suggested, that these are the personal views of the writer—

they were not presentments to a Conference as a Conference for endorsement—they were personal views and observations presented for the members to think about without any effort to influence the Conference and surely without any intention of hurting anybody. I wanted to present some thoughts growing out of current Jewish life for your consideration.

Rabbi Bernstein: It seems to me that the question of freedom of speech is not involved in this matter at all. Rabbi Foster had the right to say what he said, and no one is questioning that right. However, we face a very critical situation with reference to the upbuilding of Palestine, and I believe these things should be discussed by the Central Conference of American Rabbis at the same time that Rabbi Foster's remarks are published.

Rabbi Gup: I think we have become unduly excited and disturbed by this whole subject. I am sure that Rabbi Foster, whom I know personally and admire, had no personal references in his lecture. I do not believe that he intended to say some of the things that have been repeated. Some have misunderstood and misinterpreted what he did say, have taken a phrase here and there from its context and applied it to a situation entirely different from what was intended. Rabbi Foster delivered the lecture in my pulpit. He is entitled to express in this pulpit his personal views. I do not think that we ought to criticize him any more than we should another member who expressed startling views on God or one whose ideas on the revision of the prayer book do not agree with ours. Every man who gets up on the floor of this body expresses his personal opinion and he is entitled to give free and full expression to his own ideas. When the press carried the account of this sermon it clearly stated that Rabbi Solomon Foster, of Newark, New Jersey, delivered the statement, and it was clear that it was the statement of Rabbi Foster and not the official statement of the Central Conference of American Rabbis.

The report of the Committee on President's Message was presented by Rabbi Julian Morgenstern.

REPORT OF COMMITTEE ON PRESIDENT'S MESSAGE

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on President's Message has experienced a rare satisfaction and pleasure in the discharge of its task. For it is indeed a privilege and an inspiration to deliberate upon a presidential message such as that of this year, from one whose ministry has been an open book, upon every page of which devotion and blessing have been inscribed, who, after thirty years of rabbinical service, truly consecrated, can before his brethren "testify in these days of memorials of defeated and discouraged rabbis to a satisfying ministry," and whose spirit of sincerity and peace, animating every word of his message, as it does every thought and act of his life, passed in turn to this Committee and tempered and expedited its deliberations.

This Committee concurs in Recommendation I of the President's Message that "a memorial expressing the profound gratitude of the Conference for the beneficent and selfless activities of Louis Marshall for his people, during many years, and its realization of the heavy loss his death has brought to Israel at large be inscribed in our records," and it adds the recommendation that in the forthcoming Yearbook a page be set aside for this purpose to follow immediately upon the record therein of the memorial utterances in behalf of our deceased colleagues, and that a copy of this volume be sent to the bereaved family.

This Committee concurs in Recommendation II, that we as a Conference express our deep satisfaction at "the extension of the Jewish Agency as a reuniting force in world Israel, and as an opportunity to the lovers of Zion who may not be Zionists to serve Palestine restoration, not only by contributions of money to the Jewish Agency, the Hebrew University, and similar undertakings and institutions, but also by participation in the administration of these enterprises."

This Committee endorses heartily Recommendations III and IV, and urges that the Conference call upon all its members to participate personally in the Allied Jewish Campaign and to use every effort to urge the members of their congregations to contribute generously to this great cause.

With regard to Recommendation V, we earnestly approve the action of the Executive Board of the Conference in offering generous

support to the Vienna Rabbinerseminar and by such support attesting our appreciation of the service to the *Jüdische Wissenschaft* of its distinguished teachers, Schwartz, Aptowitzer, and Krauss.

The Committee concurs in Recommendation VI, that the Executive Board study carefully the merits of the various causes to which subsidies were granted during the past year with a view to continuation of these subsidies wherever needed, and especially in such cases where the literary enterprise is a continuous series as, for instance, Professor Kahana's Bible commentaries. It likewise concurs in the recommendation that the Executive Board, in whatever matter it deems most fitting, endeavor to encourage in this country, and especially in libraries, the wide distribution of the Moses Mendelssohn Jubilee volumes.

Acting upon Recommendation VII, this Committee proposes that a resolution expressing "the deep appreciation of the Conference of his continued generosity, which enables the Conference to extend its helpfulness toward, and encouragement of, Jewish scholarship," be drafted and be inscribed in suitable, permanent form and be presented by a Committee appointed for this purpose to Mr. Lucius N. Littauer, and that the details of this procedure be referred to the Executive Board. The Committee likewise recommends in this connection that the Central Conference of American Rabbis give official expression of its appreciation to its fellow-member and past-president Rev. Dr. H. G. Enelow for having enlisted the generous interest of Mr. Littauer in these enterprises of the Conference.

The Committee recommends that the suggestion contained in Section VIII of the President's Message, with regard to two papers to be included in the program of the 1931 session of the Conference, be referred to the Executive Board.

With regard to Recommendations IX and X, this Committee approves of the general recommendation of the President that the Conference provide for adequate celebration of the octocentenary of Moses Maimonides in 1935, and that one day in the session of the Conference in that year be set aside as Maimonides Day, upon which various papers bearing upon the life, work, teachings, and influence of Maimonides shall be presented, and that the Executive Board shall be instructed to begin now its plans and preparations for this program. It likewise recommends that the members of this Conference in preparation for this octocentenary make particular efforts to acquaint their congregations with the work and influence of Maimonides. Furthermore, the committee notes with gratification the undertaking by the Jewish Academy of America of the publication of a scientific edition of the works of Maimonides in commemoration of his octocentenary; it expresses its hearty en-

dorsement of the project, and as a token of co-operation recommends to the Executive Board that a fitting appropriation be made to further this important work.

This Committee concurs heartily in the spirit of Recommendations XII and XIII of the President's Message and recommends, in turn, that the manner of the execution thereof be referred to the Commission on Jewish Education, which is sponsored jointly by our Conference and the Union of American Hebrew Congregations, and further recommends that the Executive Board arrange for a thorough study of the question of junior congregations.

Recommendation XIV was already dealt with by an action from the floor immediately after the reading of the Message. In addition to the action then taken, this Committee recommends that the four papers in the symposium upon the prayer book be published as one pamphlet and be distributed early in the fall, in the discretion of the Executive Board, to the members of the Conference, to the officers of all congregations using the Union Prayer Book, and to the members of the various boards of the Union of American Hebrew Congregations, and that they be requested to send in to the Committee on Liturgy their comments upon these papers and, in connection therewith, upon the Union Prayer Book, by January 1st, and that, based upon these papers and the opinions thus communicated to it, the Committee on Liturgy shall prepare a draft of the principles of revision of the Union Prayer Book and shall mail this to the members of the Conference at least sixty days before the 1931 convention.

In the spirit of Recommendations XVI and XVII, this Committee favors the participation of the Conference in the work of International Peace through the Friendship of Churches Movement, and in the proposed World Congress for Peace Through Religion, the first session of which it is hoped may be held in conjunction with the George Washington bicentenary in 1932.

With reference to Recommendation XVIII, this Committee recommends that the Conference, through its Executive Board, communicate with the officials of the coming Century of Progress Fair in Chicago, urging the organization of a second World's Parliament of Religions at this fair.

This Committee concurs most heartily in Recommendation XIX of the President's Message, that a specially bound copy of the volume "Essays in Jewish Philosophy," by David Neumark, be presented to Professor Samuel S. Cohon, editor thereof, with an inscription expressing the grateful appreciation of the Conference for his invaluable services as its agent in this important and responsible task.

This Committee is happy to report that all these recommendations are presented to the Conference with its unanimous approval.

Respectfully submitted,

JULIAN MORGENSTERN, *Chairman*,
 FREDERICK COHN,
 SOLOMON FOSTER,
 LEO M. FRANKLIN,
 SOLOMON B. FREEHOF,
 ISAAC LANDMAN,
 MORRIS LAZARON,
 EMIL LEIPZIGER,
 HARRY LEVI,
 MORRIS NEWFIELD,
 DAVID PHILIPSON,
 JOSEPH STOLZ,
 STEPHEN S. WISE,
 LOUIS WOLSEY.

The report was received and considered *seriatim*. All recommendations were adopted.

A paper on "The Purposes and Possibilities of Synagog and School Extension Work in American Reform Judaism" was read by Rabbi Leo M. Franklin. The discussion was opened by Rabbis George Zepin and Morton M. Berman. (Appendix I.)

It was moved and adopted that the Executive Board be instructed to appoint a standing committee on organization of Judaism in America.

Rabbi Morgenstern: It seems to me that we are standing upon the threshold of an important and probably fruitful undertaking. It would be futile to attempt to discuss any of these papers in detail. They are replete with suggestions, to which I am sure almost every rabbi here can, out of the wealth of his experience, add many worthy thoughts.

My thought is this, that this is not in any sense a criticism of the work of the Department of Synagog and School Extension of the Union, nor a criticism of anything, but a realization that at last we have come to the point where this Conference ought to give serious, protracted, thorough consideration to the problem of the proper organization of

Judaism in America. I move, therefore, that a standing committee upon Organization of Judaism in America be appointed which shall be entrusted with the task of preparing a program for a full day's session at the next conference, where problems of the proper organization of Judaism in America may be discussed thoroughly. The basis of the problems may be gotten at through study. This may lead, perhaps, to a progressive step forward in the systematic, all-embracing organization of congregations, of education, of propaganda, not merely in the Reform wing of Judaism but of all Judaism in America.

Word having been received of the death of Judge Josiah Cohen of Pittsburgh, the President was requested to send a message of condolence to Mrs. Cohen on behalf of the Conference.

The Conference adjourned.

SUNDAY AFTERNOON

The Conference reassembled at 2:30 o'clock.

The report of the Committee on Resolutions was presented by Rabbi Feldman.

REPORT OF COMMITTEE ON RESOLUTIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Resolutions presents the following actions on Resolutions referred to it:

I

I

We hold that the right to labor is one of the fundamental rights of man. The only way in which a man can maintain himself and those dependent upon him is by work. Man therefore must insist upon the right to work and to earn sufficient to maintain himself and his family upon a decent level of life.

II

We are convinced that unemployment is not a temporary problem, but a chronic evil. It is impossible to present all the facts of un-

employment at the present time; but the material now made available by local, state and federal agencies indicates clearly that a large number of men and women are always out of work and that this number is increasing today as the result of invention, scientific management, mass production, and greater efficiency of the workingman. It is also clear that seasonal and periodic unemployment crises develop in definite cycles.

III

We believe that the responsibility for the solution of the unemployment problem rests primarily upon those who control agriculture, industry, commerce, and finance. In our present social system in the United States natural resources, machinery of production and distribution, and money are owned and controlled not by the State or the working classes but by small and powerful groups. It is the duty of these groups of employers and leaders in our economic life so to reorganize agriculture, industry, commerce, and our financial system that every man and woman will be assured continuous employment. The experiments now being conducted in a few industries demonstrate that it is possible to solve this problem in practice.

IV

The failure of measures taken by employers and leaders in our economic life to eliminate the evil of unemployment makes it necessary for other members of the community to assume a greater responsibility for the solution of the problem. The members of the Central Conference of American Rabbis reiterate the statement on unemployment included within their Social Justice program and urge upon their congregations and communities whole-hearted support of the following recommendations:

1. That each city government as well as voluntary agencies grant relief to the unemployed, and that the relief be immediate and adequate. Wherever the city government is in doubt, enabling legislation should be sought granting power to give relief.
2. That Congress pass and the President approve unimpaired the three bills introduced by Senator Wagner designed to provide accurate statistics on unemployed, to establish nation-wide state employment service and to develop a constructive Government program of work during industrial depression.
3. That the city, state, and federal governments prepare at once plans for the construction of public works needed so that these plans and the funds required may be immediately available

when an emergency arises. The so-called Prosperity Reserve in city, state and nation has not come into operation in time to be of any real service with the unemployed.

4. That in the present emergency measures be passed limiting the hours of labor to not more than forty hours a week, in order that through a decrease of working hours there may be an increase of the working force; and legislation be passed raising the working age of children to sixteen years in order that children under this age may be removed from the labor market and from competing with their parents and lowering the wage level.
5. That the members of the community be educated through its various agencies to support the movement advocating state unemployment insurance. Unemployment insurance is necessary to care for the unemployed until the reorganization of our economic life has removed the evil of unemployment from our social system.

SIDNEY E. GOLDSTEIN,
EMIL W. LEIPZIGER,
JAMES G. HELLER,
G. GEORGE FOX,
FELIX A. LEVY,
SOLOMON B. FREEHOF,
STEPHEN S. WISE.

Your Committee recommends the adoption of this resolution.

The recommendation of the Committee was adopted.

II

Be It Resolved, That inasmuch as this coming year marks the fiftieth anniversary of the beginning of the great East European Jewish migration, that the forty-second convention of the Central Conference of America Rabbis devote a portion of its program to the implications and significance of this mass change in Jewish life.

JONAH B. WISE,
SOLOMON B. FREEHOF,
FELIX A. LEVY,
ABRAHAM J. FELDMAN,

Your Committee recommends the adoption of this resolution.

The recommendation of the Committee was approved and the resolution referred to the Executive Board.

III

WHEREAS, A preliminary survey has elicited some evidence that serious discrimination exists and is practiced by great employers of labor against Jewish applicants for employment, and

WHEREAS, It is of the utmost importance that incontrovertible proof of such discrimination be obtained prior to the formulation of measures which will effectively reduce it, and

WHEREAS, Other national organizations are about to engage in a study of this matter, now therefore

Be It Resolved, That a committee of the Central Conference of American Rabbis be created with authority to co-operate with the said national organizations.

Respectfully submitted,

JACOB X. COHEN,
ABRAHAM HOLTZBERG,
ISAAC LANDMAN,
DAVID LEFKOWITZ,
SIDNEY E. GOLDSTEIN,
ABRAHAM CRONBACH,
WILLIAM F. ROSENBLUM,
ALBERT L. MARTIN,
HARRY KAPLAN,
DANIEL L. DAVIS.

Your Committee recommends that this resolution be referred to the Commission on Social Justice with favorable recommendation.

An amendment that the resolution be referred to the Committee on Co-operation with National Organizations was adopted.

IV

WHEREAS, The major work of the annual conventions of the Central Conference of American Rabbis is in relation to assigned subjects upon which papers are read by assigned members of the Conference, and,

WHEREAS, The members of the Conference are all desirous of participating in the discussions upon the papers presented, and,

WHEREAS, The lengthy programs of the annual conventions necessarily foreshorten the precious time available for discussion of these papers, and,

WHEREAS, The work of the annual convention of the Central Conference of American Rabbis will be greatly facilitated by the printing and distribution of copies of these papers prior to the

holding of the Convention convened for their consideration, now therefore be it

Resolved, That copies of the papers on the assigned subjects be sent to the members of the Conference not less than one week prior to the opening of the convention at which they are to be discussed, and be it further

Resolved, That the authors of such papers be instructed to prepare brief abstracts thereof, that they present these orally to the convention, and that the members of the Conference then proceed immediately to their debate and discussion.

Respectfully submitted,

JACOB X. COHEN,
JACOB B. POLLOK,
THEODORE N. LEWIS,
NATHAN KRASS,
LEO M. FRANKLIN,
STEPHEN S. WISE.

Your Committee recommends that this resolution be not approved.

The recommendation of the Committee was adopted.

V

Be It Resolved, That the By-Laws of the Central Conference of American Rabbis be so amended as to provide for a Committee on Reports to whom all reports of officers and committees shall be submitted in writing, and that it shall be the duty of this Committee to consider all these reports and then report back to the Conference only such matters in these reports as shall require action on the part of the Conference.

SIDNEY E. UNGER,
MARVIN NATHAN,
JAMES G. HELLER,
LOUIS WOLSEY,
GEORGE ZEPIN.

Whereas the law of the Conference already requires that all reports shall be submitted to the Executive Board in advance, and that only such matter be presented to the Convention as the Executive Board considers important, your Committee considers this resolution unnecessary and recommends that it be not approved.

The recommendation of the Committee was adopted.

VI

In view of the practical need of the rabbi of help in orientation in the sources of Jewish thought,

Be It Resolved, That the Central Conference of American Rabbis ask the Professor of Theology at the Hebrew Union College to prepare such a volume for the use of the members of the Conference and for all others as may require this book.

FELIX A. LEVY,
JAMES G. HELLER,
JOSEPH RAUCH,
AARON L. WEINSTEIN,
DAVID ROSENBAUM,
SOLOMON FOSTER,

S. M. GUP,
SOLOMON B. FREEHOF,
ABRAHAM J. FELDMAN,
LOUIS WOLSEY,
LEON FRAM.

Your Committee approves of this resolution and recommends its adoption and reference to the Executive Board for favorable action after Conference with the Hebrew Union College authorities and Rabbi Samuel S. Cohon.

The recommendation of the Committee was adopted.

VII

RESOLUTIONS ON BEHALF OF THE ALLIANCE ISRAËLITE UNIVERSELLE

WHEREAS, This is the jubilee year of the *Alliance Israélite Universelle*, which was founded on May 17, 1860, and

WHEREAS, The *Alliance* was the first organized effort of emancipated Jews on behalf of our unemancipated brethren, and

WHEREAS, The *Alliance* has endeavored through schools and handicrafts to raise the physical, intellectual, and moral standard of Jews living in backward countries and

WHEREAS, The Central Conference of American Rabbis has been the first organization in this country to grant the *Alliance Israélite Universelle* its moral and material support,

Resolved, That the Central Conference of American Rabbis, assembled in June, 1930, in the city of Providence, Rhode Island, in its Forty-first Conference, recommends to all rabbis to endeavor to secure from their congregations or schools an annual contribution to the *Alliance Israélite Universelle*.

I. E. MARCUSON,
PHILIP DAVID BOOKSTABER,
JAMES G. HELLER.

Your Committee recommends the adoption of this resolution and requests its inclusion in the next copy of the Bulletin.

The recommendation of the Committee was approved.

VIII

WHEREAS, The Conference of last year endorsed the *Hadoar*, the organ of the Histadruth Ivrit of America,

Be It Resolved, That the organization which publishes this periodical be endorsed by the present Conference.

BARNET R. BRICKNER,
JAMES G. HELLER,
LEE J. LEVINGER,
JULIAN MORGENSTERN,
ABRAHAM J. FELDMAN,
MAURICE M. MAZURE,
NATHAN KRASS,
IRVING F. REICHERT,
PHILIP S. BERNSTEIN,
SAMUEL TEITELBAUM,
MAURICE J. BLOOM,
JOHN J. TEPPER,
HARRY KAPLAN,
BARUCH B. BRAUNSTEIN,
LEO M. REICHEL.

Your Committee recommends the approval of this resolution.

The recommendation of the Committee was adopted.

IX

WHEREAS, The United Hebrew Congregation-Centro Macabeo of Cuba, organized in 1908 by the American Jews residing in Cuba, is the only English speaking Jewish community in Latin-America, as well as the only extra-territorial American Jewish Congregation in the world, and

WHEREAS, This congregation now stands as the outpost of American Judaism representing the high principles and ideals of a Jewry true to the traditions of its ancestral faith, yet free of such unfortunate and adventitious characteristics as, developed under abnormal ghetto circumstances, are neither conformable nor conducive to a free democratic participation in the public life and culture of our modern Western Civilization, and

WHEREAS, This congregation not only serves the important task

of maintaining and strengthening the Jewish allegiance and consciousness of the American Jews who, residing in Cuba, constitute its supporting membership, but also cares for the religious needs of thousands of American Jews who visit Cuba every year, and

WHEREAS, It not only exercises an enlightening and steadying spiritual effect upon the mental and moral life of the many European Jews who have immigrated to Cuba within the past several years, but also assumes the burden of a large social service program among these ten thousand and more, over five thousand of whom are in the city of Havana, and of whom many hundreds of unfortunate men, women and children have been succored and guided through the activity of this congregation, and

WHEREAS, Judaism is the only religion not represented with a fitting House of Worship in the American colony of Havana, and

WHEREAS, The United Hebrew Congregation-Centro Macabeo of Cuba carries a congregational burden far greater than its own numerical and financial strength can support effectively, and

WHEREAS, The need of a building of its own to house adequately the activities and societies of this Congregation is a serious handicap in its endeavors to serve with full success the greater cause of God and Israel; therefore,

Be it resolved, That the Central Conference of American Rabbis recommend to American Jewry a greater interest and co-operation in the Jewish Cause of Cuba, as championed by the United Hebrew Congregation-Centro Macabeo of Cuba, especially in its undertaking to build its synagogue in Havana.

SIMON R. COHEN,
DAVID LEFKOWITZ,
ISAAC LANDMAN,
PHILIP S. BERNSTEIN,
JOSEPH S. KORNFELD,
STEPHEN S. WISE,
VICTOR EPPSTEIN.

Your Committee recommends the adoption of this resolution.

The recommendation of the Committee was approved.

X

Be It Resolved, That at future conferences the reading of memorial resolutions to such of our members as may have passed away during the year be omitted, but that the usual resolutions be included in the Yearbook.

LEO M. FRANKLIN,
SOLOMON B. FREEHOF,

JAMES G. HELLER,
LOUIS WITT.

Your Committee recommends the following resolution:

Be It Resolved, That at future conventions the reading of memorial resolutions to such of our members as may have passed away during the year be omitted. In lieu thereof, their names shall be mentioned at the reading of the Kaddish, at the Sabbath services, and appropriate memorials of each deceased member shall be included in the Yearbook of the Conference.

A substitute motion was offered:

That memorial resolutions be limited to five minutes.

Neither the substitute motion, the recommendation of the Committee nor the original resolution was adopted.

XI

The following recommendation of the Committee on Church and State was referred to the Committee on Resolutions:

That a special committee be appointed to collate arguments and decisions, both in state and federal courts concerning the question of this being a Christian nation and to prepare a pamphlet, along the lines of the one "Why the Bible Should Not Be Read in the Public Schools," to be printed in large numbers, to be made use of for defense whenever occasion may arise for its use.

Your Committee recommends that this recommendation of the Committee on Church and State be referred to the Executive Board.

The recommendation of the Committee was adopted.

XII

The election of honorary officers of the Central Conference of American Rabbis and of honorary memberships in the Central Conference of American Rabbis is based upon no definite constitutional provision. Nevertheless, the practice of the Conference has been to elect from time to time honorary officers and members.

At this time, in view of the fact that a number of names have been suggested for honorary office in the Conference, *be it resolved*:—

(1) That a Committee be appointed to study the question and present, if it so decides, an amendment to the Constitution providing for honorary officers and members, and

(2) That pending the passing of such an amendment, the practice of nominating such honorary officers and members be suspended.

SOLOMON LANDMAN,
JAMES G. HELLER,
EDWARD N. CALISH,
SOLOMON B. FREEHOF.

Your Committee recommends in place of the above resolution the following:

That the Executive Board of the Conference draft an amendment so that the constitutional provision harmonize with our practice of electing honorary officers and members.

By a vote of 32 to 30, the original resolution was substituted for the recommendation of the Committee. By a vote of 37 to 33, the original resolution was adopted. A motion was made and adopted at a later session that the previous action be reconsidered and the recommendation of the Committee was then adopted.

Respectfully submitted,

JONAH B. WISE, *Chairman*,
BERNARD J. BAMBERGER,
JOSEPH L. BARON,
MORTON M. BERMAN,
ISRAEL BETTAN,
LOUIS BINSTOCK,
BARNET R. BRICKNER,
BERYL D. COHON,
SAMUEL S. COHON,
ABRAM J. FELDMAN,
MORRIS M. FEUERLICHT,

WILLIAM FINESHRIBER,
LEON FRAM,
MELBOURNE HARRIS,
JOSEPH S. KORNFELD,
NATHAN KRASS,
EUGENE MANNHEIMER,
WOLFE MACHT,
WALTER G. PEISER,
NATHAN STERN,
LOUIS WITT,
MARTIN ZIELONKA.

DISCUSSION

RESOLUTION X

Rabbi Bookstaber: In the past memorial resolutions were often read for men whom I did not know at all. I do think we should be willing to listen for five minutes to a memorial resolution in memory of any member of the Conference who has passed away. I think the reading should be limited to

five minutes, in addition to printing the resolutions in the Yearbook.

Rabbi Stolz: I think this a very unwise resolution. It makes no distinction between a man who has done great service to Judaism and one who has done very little; to one who has shown little interest in the Conference and to one who has done good work. If you pass this resolution, you cannot afterwards discriminate; it will refer to the great as well as to the small. We must realize there is a difference between one life and another. It makes no difference to the one who is dead, but it makes much difference to the living that they be inspired by the story of a life of service and what it meant to Israel.

Rabbi Gup: I do not agree with the spirit of the resolution. With me it is a matter of sentiment. I think we owe it to the memory of the men who have served the cause of Israel religiously that we shall memorialize them in our Conference. I, too, feel that every member of the Conference will find a great deal of comfort, joy, and inspiration as he hears these resolutions read. Men who serve the cause of Israel deserve to be remembered. Every life is significant. Those who have served in small congregations have worked with sincerity and earnestness equal to those who have served in large congregations.

Rabbi Zielonka: I think the real trouble is the time when the memorial addresses are read. Coming after the President's Message and the greetings, the service becomes exceedingly long. I feel that these memorial addresses should be delivered just before the Kaddish on Sabbath morning, with the audience as a rule made up exclusively of rabbis.

Rabbi Bernstein: I believe that some of the most inspiring utterances have been some of the memorial resolutions read for men who have passed away, and to eliminate these altogether would be unfair, not only to those who have gone and served well, but would remove from the convention a source of genuine inspiration to the younger men.

Rabbi Philipson: I was glad to hear the opinion of the

previous speakers and especially that the younger men of the Conference got inspiration from these memorial addresses. Surely we can spare five or ten or fifteen minutes to recall to memory the accomplishments of members of the Conference who have passed away. We are throwing overboard a great deal these days—let us preserve certain fine traditions of the Conference. And this is one of the things we ought to preserve.

An address on the "Condition of Jewry and Judaism in South America" was delivered by Dr. I. Raffalovich, of the Jewish Colonization Association at Rio Janeiro, Brazil. (Appendix J.)

It was moved and adopted that the Executive Board have reprints of the address made and widely distributed.

Rabbi Philipson: I consider it a great achievement on the part of the Executive Board to have brought Dr. Raffalovich to this Convention, so that we might learn something of the communities in South America and the fine work he is endeavoring to do. We have here a real Jewish missionary who, with his devoted wife, has given his life and his talent and his enthusiasm to carrying out this great experiment. The numbers are still small, but they will grow vastly in years to come. Dr. Raffalovich has brought a plain, yet earnest and sincere story of a great work. We are to become the medium through which this work is to be made known to the Jews of America. Our own responsibilities are very great, the calls upon us are very numerous, but I do feel that the Conference should not only feel a satisfaction in the fact that it has brought Dr. Raffalovich to our shores, but that it should ask the Executive Board to consider some plan by which this work shall become more widely known. When Dr. Raffalovich spoke of the need of literature, it occurred to me that some of the tracts which have been published during the past years might be translated into Portuguese and printed and sent to him for distribution.

Rabbi Zielonka: I do not wish this address to pass with-

out making some comment, for I feel very keenly the splendid work that Dr. Raffalovich is doing, and while he has mentioned the achievements, you should know the extreme difficulty with which the achievements have been attained. About twenty-five years ago I went into Mexico for the Union of American Hebrew Congregations. I wandered from city to city trying to ascertain the number of Jews and I found out how well many of them hid their Jewish identity. Therefore, I can appreciate the tremendous amount of work represented by the efforts of Dr. Raffalovich. I want to emphasize one other point brought to mind by Dr. Raffalovich's use of the term, "a Jewish community." I tried to impress upon the Jews of Mexico that they were not merely a Jewish colony in Mexico, but that they were a Jewish community trying to establish themselves—a community to which others would gradually come. I hope that we may have in Brazil Jewish communities which will be centers to which our brethren may go and where they may find a haven of refuge.

Rabbi Eppstein: The modesty with which Dr. Raffalovich has described his work which he is doing in Brazil has not concealed from us the sacrifice and self-consecration with which he is carrying on his work. I feel he has brought to Reform Judaism and to this assembly of Reform rabbis the greatest challenge and the greatest opportunity for constructive work in the service of God and of Israel which has ever been presented to us.

The report of the Committee on Thanks was read by Rabbi Bookstaber.

REPORT OF COMMITTEE ON THANKS

To the Central Conference of American Rabbis,

GENTLEMEN: The Central Conference of American Rabbis in session assembled at Providence, Rhode Island, takes this means of extending its profoundest appreciation and thanks to the various hosts and hostesses who have made our sojourn so pleasant, enjoyable and of lasting impression.

Our heartiest and most sincere appreciation is herewith extended

to the officers and members of Temple Beth-El, who through their solicitous attentions at our meetings and Sabbath hospitality in their homes made us feel as one large communal family.

To the President of the Temple Beth-El, Mr. Charles C. Brown, and through him to the Board, his committees, and choir, our appreciations go for his general anticipation of our desires.

Our especial and most felicitous regard and thanks are herewith recorded to the General Chairman, Mr. Adolf Meller, under whose direction and supervision all our concerns were carefully guarded and carried out.

We do profoundly thank the ladies, especially Mrs. Caesar Misch, for their constant and self-sacrificing regard for our welfare, and to Mrs. Joseph B. Webber, Mrs. Joseph L. Landauer, Mrs. Samuel Wachenheimer, Mrs. Milton Fuld, one and all who in their general and specific charges and responsibilities have so expedited our concerns as to make our stay in this city of Providence so agreeable and joyous.

The ease with which all of our members could go from place to place was primarily due to the untiring efforts of Mr. Jack L. Anhalt, who with his Committee efficiently handled our transportation. To Mr. Anhalt and his associates go forth our profoundest thanks.

The details connected with the handling of the convention city are many. To Mr. Joseph L. Landauer, the Hon. J. Jerome Hahn, and Mr. Milton Sulzberger, to the Newport Committee, headed by Mr. Albert A. Cohn, to Mr. Louis F. Rosenberg, President of the Ledgement Country Club, and to the persons who comprise the various committees whose names are not mentioned herein, our heartfelt gratitude and appreciation go forth.

Especially herein do we make recognition of our unbounded regard and appreciation to the moving spirit of hospitality and solicitude in our behalf—our colleague Rabbi Samuel M. Gup and his beloved wife, both of whom have given of themselves with their usual self-sacrifice, as a result of which we will forever remember that the hearts of the Jewish citizens of Providence are eternally bound up with our hearts. May God grant to both of them and their dear ones long life and health to continue their good work for the cause of Israel.

In conclusion, the Committee on Thanks asks the Conference to send a copy of these expressions to individuals and groups herein referred to and to the press and management of the Hotel Biltmore for their consideration and liberal treatment accorded us, and that

these expressions be made part of the permanent record of the Central Conference of American Rabbis.

PHILIP DAVID BOOKSTABER, *Chairman*,
SAMUEL J. ABRAMS,
GUSTAV FALK,
ABRAHAM HOLTZBERG,
MYRON MEYER,
JACOB B. POLLAK,
MAX REICHLER,
HARRY J. STERN.

The report was received and adopted by a rising vote.

The report of the committee on Nominations was read by Rabbi Rappaport.

REPORT OF COMMITTEE ON NOMINATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Nominations begs leave to make the following report:

Honorary President.....	David Philipson
President	David Lefkowitz
Vice-President.....	Morris Newfield
Treasurer	Felix A. Levy
Recording Secretary.....	Isaac E. Marcuson
Corresponding Secretary.....	James G. Heller

Executive Board (two years)

Fred Cohn
Samuel M. Gup
Irving F. Reichert
Max Reichler
Jacob Singer
Abraham J. Feldman

For Conference Representative on the Executive Board of the Union of American Hebrew Congregations (four years):

David Lefkowitz

For Board of Governors, H.U.C.:

James G. Heller	William Rosenau	Jonah B. Wise
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For Conference Representatives on the Board of Managers of Synagog and School Extension (three years):

Sol L. Kory

Albert G. Minda

Respectfully submitted,

HENRY ENGLANDER, <i>Chairman</i> ,	SAMUEL H. MARKOWITZ,
MAURICE J. BLOOM,	MARVIN NATHAN,
ABRAM BRILL,	JULIUS RAPPAPORT,
JULIAN FEIBELMAN,	VICTOR E. REICHERT,
BENJAMIN FRIEDMAN,	FREDERICK I. RYPINS,
SAMUEL GUP,	IRA E. SANDERS.
SOL L. KORY,	

The report of the Committee on Nominations was unanimously adopted, and the Secretary was instructed to cast a ballot for the officers, members of the Executive Board and the Conference Representatives nominated in the report.

Rabbi Lefkowitz: Gentlemen of the Conference, I am sure you are impatient for the word of adjournment. As your President for the coming year, owing to your kind suffrage I want to tell you how deeply I have felt with the work of the Conference during the past year. I only discovered how arduous that work was as I came into office, and through the year, but it is a very great privilege because of the cause we serve; secondly, because of the hearty co-operation of every member of the Conference. They have been exceedingly kind. A number of embarrassing situations have been met by kindly consideration, bearing with the Chair.

It has been a very pleasant, although a difficult, affair throughout the year. I am asking your continued kindly disposal and hearty co-operation during the year ahead of us for greater and nobler work in the holy cause for which we are brought together through the years as a Conference. I want to thank you for the kindness in the election.

I am sure you want to hear a word from your Honorary President, Dr. Philipson.

Rabbi Philipson: As I said last year, when the great distinction that was bestowed upon me came so unexpectedly, I

thought it the greatest honor that had come into my life. To be thus set apart by one's peers shows that one's work has not been in vain. If I felt that way last year I certainly feel it to an even increased degree today.

You, my friends, have made me very happy. I thank you very much.

My beloved pupil here at my left who embodies the true spirit of a minister of God has given us a fine administration, and his co-worker on his left, another fine spirit, shows, with him, what the real rabbi in Israel should be.

I, as your oldest colleague in service, as the only surviving member of the first class of our Hebrew Union College, pray now that the great record of this Conference may continue throughout the coming year. The Conference has made a great record; we are on the threshold of greater things. I who have grown old in the service feel that I shall not be with you many years more. May the God of Israel be with us as he has been during these four decades. The great teachers and masters who have gone before us have continued the traditions of Israel, commencing with the ancient days. It is for us to be true to that tradition as expressed through our Conference and to carry on the great prophetic task of Israel in the world, to perform a task not only here in the United States, but to extend the helping hand to other communities as far as we can. So pray I, and so may you be the agents in continuing the work, and so may our God grant it.

President Lefkowitz: I am sure you will want to hear from Rabbi Newfield.

Rabbi Newfield: I will only say one word, and that is my profound appreciation for the honor that you have again bestowed upon me, and to assure you that I shall continue to assist our President to the best of my ability in whatever task he may assign to me.

President Lefkowitz: Your Executive Board, at the pre-Conference meeting, sent its heartfelt greetings of joy and congratulations to one of the older members, and certainly one of the great lights of the Conference, on the occasion of

the fortieth anniversary of his wedding day. I do not feel that this Conference could close without a word from that beautiful soul that we all admire so, Rabbi Joseph Stolz.

Rabbi Stolz: I surely appreciate very deeply this unexpected expression of your love and of your good will.

Somebody has said rather facetiously that now I have passed through the wilderness for forty years, I am a man of freedom. Some of the older married men here might appreciate what that means.

On behalf of my good wife, who has been a very devoted and, I think, a model helpmate to me I want to extend to you her appreciation of the many congratulations that we have received from you and our dear friends throughout the country.

Perhaps very few appreciate how much time she gives to the collection of the money that is necessary for the scholarships. I believe there is not a night in the year that she does not write some letters to keep the people in touch with this work, and there is nothing that gives me more gratification than the thought that in one way or another she has been enabled to show her appreciation of what the college and the Conference has done for the world. She loves the work; she was present, it might be interesting to say, the first day the college was opened, when Dr. Wise and his friends formally inaugurated the college. She has followed this work from the very first day, and perhaps for that reason it is appropriate that you should, through me, extend your congratulations to her.

I certainly appreciate it very deeply. We shall take your good wishes home with us, and I need not assure you of my interest in the Conference—this is the thirty-eighth successive Conference that I have attended. I was present at the opening of the Conference. The next meeting I missed on account of my wedding trip, which is perhaps excusable, and then another when we were in Europe, and with those two exceptions I have attended every Conference and have enjoyed one more than the other.

I feel very happy indeed to extend congratulations to our President for the splendid program he has given us and the manner he has carried it out, and for the fine spirit that has been shown by so many others. It is a great joy to see how many young people have arisen to take up the task. I think as we look around here we see that every member present belongs to the younger generation. It is a pleasure to see that interest extending to the last hour.

I want to say also that it is a great joy to think that the graduates of the Institute of Religion have shown such a very deep interest, such a great loyalty, to their teacher and loyalty to the principles of our Conference.

As I look around I see that they form almost the majority of those who are present here. We delight in their presence and co-operation, and I want to promise the President and the new officers the co-operation not only of the old but also of the young, even the very youngest.

The closing prayer and benediction were pronounced by Rabbi Morgenstern.

The session closed with the singing of "The Star-Spangled Banner" and "En Kelohenu" by all the members of the Conference.

The Conference adjourned *sine die*.

APPENDIX

A
MESSAGE OF THE PRESIDENT
TO THE
FORTY-FIRST ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS

Very humbly and reverently do I stand in the place which Isaac Mayer Wise distinguished and made significant by a decade of leadership and which he left vacant thirty years ago when he was called to the Academy on High. Though my class at the Hebrew Union College was the first to miss the inspiration of his personal *Semicha*, it was also by the same token the last to be warmed by the final glow of his personality before the night came. Is it too presumptuous to ask that, having stood with my classmates so near him when he was translated, it may be granted me to receive, like Elisha, a little of the spirit of the Elijah of American Judaism, to enable me to carry on in this Conference the work that he initiated in the organization of the rabbis forty years ago? I thank God that He has been with me through these three decades of an exacting but—I am happy to testify in these days of memorials of defeated and discouraged rabbis—a satisfying ministry. I thank Him that, though I am all unworthy, He has granted me this privilege of participating with my predecessors in continuing the labors of the founder of American Judaism.

I greet you, my colleagues, as we assemble at an inspiring anniversary and in an equally inspiring place, with the prayer that we may be worthy of both. Though last year we celebrated the fortieth anniversary of the Conference, it is this year that concludes the fourth decade of working conventions. For the first working conference, surprisingly similar in agenda to our own, was held in Cleveland, July 13, 1890, and was called the "First Annual Convention" in the Yearbook published in the year 1891. And we meet for the first time as a Conference in New England, fittingly in the state which of all others of the Union is congenial to us Jews, for here the spirit of Roger Williams who fought for the liberty of

conscience still lives and makes this place holy. And let us not forget that we are meeting in close proximity to the city of Newport with its vivid mementos of a full-flowing Jewish life that carry us back to the middle of the seventeenth century.

I

But apart from these exhilarating factors, we meet in a very depressing period of Jewish life the world over. Since last we came together in annual convention, a series of events has passed over world Israel that has left it disheartened beyond expression, so utterly different from the hopefulness that pervaded early last summer. Then Louis Marshall, the leader with all the elements of the true statesman and ardent Jew, was drawing all Israel together into the Jewish Agency plan for the rehabilitation of Palestine, without asking either Zionist or non-Zionist to surrender his convictions concerning the political status of the Palestine Jewish community either now or in the future. At Zurich on the 12th of August of 1929 that union of Jewish forces was accomplished by the adoption of the constitution of the Jewish Agency by both Zionists and non-Zionists. There are those on both sides of this partnership who feel dissatisfied with some of the statements in that document of union of forces for Palestine, some on the one hand, stating that the repetition of the phrase "National Jewish Homeland" does not suggest that one of the parties to the agreement retains a different ideology than that phrase connotes, while, on the other hand, there are those who say that administrative control was surrendered by those previously at the helm of Palestine affairs for a mess of pottage, without the assurance of even getting that return. But no human document is fully satisfactory to all, and the enlarged Jewish Agency was generally hailed with joy by the great bulk of world Jewry, not only because of its promise again to unite the Jews of the world after a generation of divisive counsels, of recrimination and bad blood that seeped into even the smallest of Jewish communities and paralyzed their efforts, but also because of the hope that it would be the fulcrum to lift the plans for the restoration of Palestine into larger and fuller effectiveness.

But the joy that this consummation of union caused was turned to grief by two calamities that followed each other in quick succession. First Louis Marshall was taken from us. Worn out by the exacting labors of many years of professional duties, in the course of which for over forty years he was Israel's advocate as well, the final efforts along the difficult road that led to the Jewish Agency depleted the vitality of this indomitable champion of the Jew, and in the few days after the pact of the Agency was signed, Louis Marshall was called home. He was mourned—is still being mourned—by all Israel, and high tribute was paid to his memory. Your president conveyed to the family of Louis Marshall, through Mr. James Marshall, the expression of deepest sorrow of our Conference at his passing and took occasion to speak of the loss to all Israel of a commanding leader of compelling personality, "the foremost Jew in America," suggesting that "the inspiring memory that he leaves behind and the proud name which is now your heritage will be to you not only a consolation, but will weave themselves into a mantle of Elijah upon your shoulders." Coming of a pious Jewish family, he was ever close to the heart of our people. Outstanding in the legal profession, he was also a lover of Jewish learning. Nothing Jewish was alien to him; automatically he responded to every call of his people, fought for their rights as president of the American Jewish Committee throughout a generation, and labored in these past few years to unite all Israel in the great task of Palestine restoration. The Jewish Agency, consummated a day before he was stricken, will stand in history as his monument, if indeed he needed one. A true prince in Israel passed away when he answered the call. This is the first opportunity that the Conference, in annual Convention assembled, has to place on record its sense of loss that our people and Judaism have sustained.

I recommend that a memorial document expressing the Conference's profound gratitude for the beneficent and selfless activities of Louis Marshall for his people during many years and our realization of the heavy loss his death has brought to Israel at large be inscribed in our records and a copy thereof be sent to the bereaved family.

II

The second calamity that followed close upon the formation of the enlarged Jewish Agency and the death of Louis Marshall was the series of disturbances and riots in Palestine staged by the Arabs last August, and in the course of which not only were many lives lost and much property ruthlessly destroyed but the whole matter of the Jew's right in Palestine suddenly transformed from a declaration to an interrogation. We sorrowed with our brothers and sisters who suffered at the hands of the Arab mobs; we were thrilled at the self-defense of various Jewish groups in different sections of the disturbed area. To bind up the wounds of the Palestinian Jewish population, the Jews of the world contributed millions. But much, much more remains to be done. It can be done effectively under the Jewish Agency, as it were under a coalition administration which the Agency is, and I do not believe it can be done in any other way. Through the Jewish Agency the community of Jews now in Palestine, numbering over 150,000, can be assisted, so that it firmly intrench itself and become a normal, self-sustaining branch of Israel. Through the Jewish Agency the whole question of a re-definition of the Balfour Declaration can be brought up, as a natural re-statement to a new body of administrators. The land question now being studied and the immigration allotments, now unfortunately quite held up, require a wise and deliberate Agency, widely recognized in Jewry and firmly supported. Whatever far-reaching and ambitious agricultural and commercial enterprises are on the docks for the Palestine Jewish community throughout the *Diaspora*, they certainly need a prudent, thoughtful and energetic Jewish Agency to correlate them and bring all Jewish means to bear toward their realization.

I therefore recommend that we as a Conference express our deep satisfaction at the extension of the Jewish Agency as a re-

II uniting force in world Israel, as an opportunity to the lovers of Zion who may not be Zionists to serve Palestine restoration, not only by contributions of money to the Keren Hayesod and the Hebrew University and similar non-political funds, but by participation in the administration of these enterprises and in the

larger processes toward the firm establishment of a Jewish community in Palestine.

And I further recommend that we specifically pledge to the Jewish Agency our support in the effort of the Allied Jewish Campaign to raise for the Agency the sum of \$2,500,000 that is necessary for the budgetary needs of the Palestine Jewish administration.

III

As though the cup of Israel's sorrow were not already full, there must needs appear all through central Europe and Russia conditions of the unhappiest kind for our people. As to the sorrow and the peril of our Russian brethren due to the onslaught of the Soviet against religion, we can give our brethren little more than sympathy. But let us be sure that we do give them that; that we do not fall into the trap laid by Soviet propagandists and by forcibly obtained signatures of rabbis to absolving documents. And let us not be hesitant in letting the world know that we, with the rest of those who believe in the right of each man to worship God according to the dictates of his conscience, are shocked and outraged at this program of "liberalism" in Russia. Let us hope that the recent dissolution of the Yevsekzia will result in greater religious freedom for our Jewish brethren in Russia than the communist official Yevseks were willing to grant them; let us hope that this elimination of a bitterly anti-religious administration group of the Soviet foreshadows a more liberal policy toward all religious groups in Russia. But aside from the religious status—tragic when it becomes a personal problem—the economic condition of great masses of our Jewish people in Russia, Poland, and other Eastern and Central European countries is anything but pleasant to contemplate. Though the causes of this suffering may greatly differ in the various countries mentioned, the results are the same—starvation, disease and the breakdown of religious and cultural life. Again these millions of our brethren turn to us Jews of America. To whom else can they turn? The Joint Distribution Committee sees the undisputed necessity of a continuance of its life-saving labors leading toward economic independence of these millions of our brethren, and is

asking for \$3,500,000 of the fund called for by the Allied Jewish Campaign.

I recommend that we earnestly and solemnly call upon American Israel to respond generously to this call and that we enthusiastically pledge to bring our best efforts to bear on behalf of this fund, that through its success the Joint Distribution Committee may be enabled to continue its work of succor among the Jews of Eastern and Central Europe.

In the general economic breakdown of the Jews in Central Europe, we note with alarm that Jewish cultural and religious institutions are among the first to feel the effects. While in Poland the Joint Distribution Committee assisted such cultural and religious agencies sufficiently to prevent an entire disintegration, the institutions of higher Jewish learning in Austria and Hungary did not fare so well. Our Conference through subventions did its part to keep the doors of the Theological Seminary at Budapest and the Rabbiner Seminar in Vienna open. Since then the financial condition of the seminary in Vienna became hopeless, and the work of its three professors, Drs. Aptowitzer, Krauss, and Schwartz, was about to be lost to Jewish studies, when a group of our American Jewish theological officers became interested in assisting this Vienna seminary to continue. We are happy to inform the Conference that in the interim between the breakdown and the new plans for continuance our Conference was helpful toward the great Jewish scholars involved. We have an opportunity, and I think an obligation, to be of further assistance in participating in the plan of the special committee of the presidents of our American theological seminaries to keep the doors of the Vienna seminary open.

I therefore recommend that the Conference instruct the Executive Board to consider earnestly the needs of the Vienna Rabbiner Seminar and to participate in the plans for its continuance to the extent that our funds may permit.

IV

In line with this helpfulness I am sure that you will be happy to learn that as far as possible we have continued to assist financially

in the publication of important Jewish studies, especially by subventions to Dr. Kasher in the preparation of his *Torah Shelemah*, to Dr. B. Lewin in the publication of his third volume on the *Geonim*, and to Professor Kahana in getting out his remarkable series of Bible Commentaries. These publications gave due credit to the Conference on their title pages, and called attention to the fact that the Lucius N. Littauer Fund made this helpfulness possible. We have expanded for the subvention of such scientific publications, as well as of institutions like the Yiddish Scientific Institute and the *Akademie fuer die Wissenschaft des Judenthums*, the Hebrew Teachers' College at Jerusalem, the Pro-Falasha Fund and the Maranno Congregation at Bragança in Portugal, the sum of \$8,325.00, of which \$5,200.00 was from the Littauer Fund. Since most of these literary and educational and religious enterprises that have been assisted by the Conference are of a continuous character, they should have the further support of our Conference, if such is found necessary.

However, besides those institutions and publications that have been assisted by us during the past year or years, there are other very worthy scientific Jewish studies and enterprises that seek our help and should have it, if we can afford it. Perhaps foremost among these is the Jubilee publication of the complete works of Moses Mendelssohn in sixteen volumes under the auspices of the *Akademie fuer die Wissenschaft des Judenthums*. Our members should personally subscribe to this great and monumental work of the German Jewish philosopher, and the Conference might well assist the publication by the purchase of a number of sets to be sent to the libraries of the Hebrew Union College, of the Jewish Institute of Religion and of the Jewish Theological Seminary. Furthermore, in this country the American Academy of Jewish Research is projecting a complete edition of the works of Maimonides to celebrate the eighth centenary of his birth, to appear in 1935. It will be a costly project, as it should be worthy of the great philosopher. The Conference should be happy to participate in the publication in some helpful way.

I recommend that the Executive Board study all the above-mentioned causes with a view to continuation of subsidies wherever

VI needed, especially in the cases where the literary enterprise is a continuous series, as, for instance, Professor Kahana's Bible Commentaries. And I further recommend that a committee of the Conference be appointed to encourage in this country the wide distribution, especially in libraries, of the Moses Mendelssohn Jubilee volumes.

And in this connection we must record our profound appreciation of the generosity of Mr. Lucius N. Littauer, who for the past few years has enabled the Conference to assist, far more adequately than we formerly could, struggling Jewish scholars in the publication of their works. In these days when our attention is necessarily centered on physical rehabilitation of our distressed brethren in many parts of the world, it is good to know that there are men like Mr. Littauer who will give munificently to make possible the publication of a scholarly work like Professor Wolfsohn's on "Crescas," and who through the fund that he has placed at the disposal of the Conference has been of immeasurable assistance in bringing to publication such important studies as those on the Geonim and the Bible *Commentaries*. Mr. Littauer has assured me that for the year 1930-31 he will again place at the disposal of the Conference the sum of \$5,000 for the same purpose of assisting in the publication of scholarly Jewish books, and for similar causes. We are deeply grateful for this evidence of his continued confidence in the Conference, as well as for his generous interest in Jewish scholarship.

I recommend that a committee of the Conference be appointed to wait on Mr. Littauer at his convenience in the near future and VII express to him our deep appreciation of his continued generosity, which enables the Conference to extend its helpfulness toward, and encouragement of, Jewish scholarship.

V

In the course of our extensive concern with world Jewry, its physical and cultural needs, we are apt to pay little attention to our own situation. What about our American Jewish life? Is it wholesome and vigorous? Is there not creeping over the whole structure a secularism that cannot be disregarded for a moment by

those who thoughtfully observe the American scene? It is not a mere coincidence that a number of our rabbis, almost at the beginning of their ministry, have laid down their staff of spiritual leadership in despair. The synagog is feeling the tremors that are shaking the very foundations of the churches. Supernaturalism in philosophy and in religion is again the centre of attack. This time the synagog is in greater danger than at any other onslaught, because the weapon of the attack is so appealing to the Jewish outlook. Humanism, with its insistence upon man as the centre of life, with its this-worldly outlook, catches the initial sympathy of Judaism and the synagog which in any number of pronouncements endorse that point of view. Of course, Humanism goes much further, in most cases denying any personality beyond the human, and any moral control except that which springs from the human will. There is something in Humanism which seems to respond to the modern temper, and a dusty battle is in sight between the new religion and the old religious outlook which posits the living God. Some of our rabbis seem to be drawn to certain phases of this new philosophy, and have gone so far as to denominate our prayers as so much poetry and nothing else. The personality of God, which is the *Ikkar* of Judaism, is being either categorically or implicitly questioned, or rather discarded. If Judaism is to continue to be a well-defined way of life; if the *Moreh*, the ordained guide of the people, is to be restrained from rendering Israel the *Nebuchim*, the perplexed, by his personal vagaries, we must proceed toward some sort of definite pronouncement of Judaism on the points mentioned. There are those who in despair suggest an authoritative synod to meet these personal defections and to counteract these individual emendations and nullifications of Judaism. Rather may I suggest that our deliberate united opinion in rabbinical conference on the matters in question will meet the situation today as it has done for forty years.

I recommend that in the program of the Conference at its next session in 1931, two studies be presented: one on "The Synagog Today," with a study of its special trends; and the other on "Judaism and Humanism—Where They Join and Where They Part Company."

While on the subject of suggestions for the program of the next Conference, may I urge that, though other organizations in America are proceeding to preparations for the appropriate celebration of the eighth centenary of the birth of Moses Maimonides, it should not restrain us from a similar recognition of the important date in 1935. In fact, it would be exceedingly strange if we, of all groups, should fail properly to mark this event, for of all Jewish groups of modern times we are closest to the intellectual standpoint of the second Moses. Many are the facets in the life and intellectual activity of this rabbi, Talmudist, philosopher, astronomer and physician, all of them interesting, and each deserving a special study. It would be a real tribute to the great *Rambam* to give over a part of each of our coming conventions up to that of 1935 to such studies of the different phases of his life and works, and to have these studies collected and published for the year 1935.

I therefore recommend that a committee be appointed by the incoming officers who shall outline such a course of studies of
IX Maimonides for the next four years, assign definite subjects to members of the Conference, and designate the years in which these studies shall be presented to the Conference.

I further recommend that the same committee shall be charged with the duty of publishing these studies in some permanent
X form in time for the 1935 centenary celebration.

VI

In this period of unusual flux in the whole field of religion, and especially of Reform Judaism, it would be well to have certain landmarks clearly set forth, to demonstrate that Reform Judaism is not an unchartable and wholly unpredictable course marked by personal intellectual and spiritual vagaries of those who found themselves dissatisfied with orthodox theology and practice, but has a definite philosophy and history and tradition. It was hoped that a source book of Reform Judaism which has for some years been contemplated by our Conference might be able to present these landmarks and to make clear the orderliness and inevitableness of Reform, not as an unwarranted personal movement, but as an historic trend

in the community of Israel. But no such source book has been produced, nor is one promised for the near future.

Furthermore, there is from time to time a need felt for sermonic literature along the lines of our Reform movement. There is a growing number of congregations that have lay leaders who desire to use such a sermonic source book. In the scattered Jewish communities, too, where a Jewish message is seldom or never heard, a book of sermonic literature written from the Reform Jewish standpoint would be more than welcome for family or private reading. It seems to me that the Conference has an exceptional wealth of material for this purpose in the annual Conference sermons and lectures as they are found printed in our yearbooks for forty years. A very valuable source book of Reform Judaism, a fine collection of sermonic literature, and at the same time a clear presentation of the definite line of historic advance of Reform can be made out of careful selections of this material already at hand in our yearbooks.

I recommend that a committee be appointed that shall make selections from the sermons and lectures in our yearbooks and
XI publish them as a source book and as a fitting addition to our meagre sermonic literature.

VII

Looking again at our own Jewish scene here in America, we will not long be blind to the fact that in the plethora of organizations we have amazingly failed to recognize one serious lapse in the continuum of our religious effort. We are learning more and more that not only did each age of humanity have its own distinct mode of religious expression, but that in the same generation adults and adolescents, youth and children must have differing modes of the religious act called worship. The Christian Church has faced this problem in the formation of the Christian Endeavor Societies and the Epworth Leagues, and these have been found to be sensible stepping-stones leading from the outlook and the activities of the religious school to those of the adult congregational life without any break in the whole line of advance. It is to the religious phase of the Youth movement that I am referring. What seems to be needed

is not argument as to the need of something like a Junior Congregation, but a program for its activities and possibly the machinery for its national extension. I should like to call your attention to the fine pioneer work in this line accomplished by Mrs. Albert J. May in the Young Folks' Temple League under the auspices of the National Federation of Temple Sisterhoods.

I recommend that a committee of the Conference be charged with the responsibility of studying existing phases of the Junior
XII Congregations, Young Folks' Leagues, etc., and of presenting a program of activities that shall be helpful for the promotion of our young people's religious self-expression.

And I further recommend that the Union of American Hebrew Congregations have its attention drawn to the need of such
XIII form of organization as the Junior Congregation to be fostered by a national program such as made possible the National Federations of Temple Sisterhoods and Brotherhoods.

VIII

At our last Conference in Detroit a lengthy debate on the question of the revision of the Union Prayerbook ended with the passage of a resolution that "the time has come for a thorough-going revision of both volumes of the Union Prayerbook" and the recommendation of the Committee on Resolutions was unanimously adopted to the effect that "a necessary preliminary to any revision" calls for "studies of the various aspects of the problem of the revision of the Prayerbook," and that the incoming officers appoint a number of members to make these studies which shall be presented at the next meeting of the Conference. Such a series of studies has been made and will be presented at this Conference. Besides, a report of the Committee on Liturgy will be presented concerning a conference of certain members of this committee with a committee of the Union of American Hebrew Congregations charged with presenting the views of the Union of American Hebrew Congregations on the matter of revision of the Prayerbook. It seems that no progress will be made unless the Conference proceeds promptly to outline various policies and principles of revision upon the basis of

the studies to be presented at this Conference and the report of the Committee on Liturgy. While we must be very careful not to proceed precipitously in this important matter, we must at the same time not dally with the subject. Though the consideration of the pecuniary loss to the Conference involved in uncertainty concerning our ritual, which this year already has developed into a rather staggering amount, should not be a determining factor in causing us to rush headlong into revision, it should warn us to proceed with due diligence.

I therefore recommend that the appointment of a Convention committee be immediately authorized that shall present to the **XIV** Conference at the close of the debate on the studies of the Prayerbook an outline of principles of revision as appearing from the studies and the debate, and that these shall be acted upon at this session for the guidance of the Committee on Liturgy.

I further recommend that in the contemplated revision of the **XV** Prayerbook the needs of Junior congregations for worship be carefully considered.

IX

The ideal of peace among nations has been always dearly cherished by the Jewish people. The prophetic and rabbinic literatures teem with peace preachments, and our ritual's finest prayers are on the subject of international peace. We had hoped much from the results of the last war, "a war to end war," as it was denominated. We look to the League of Nations and to the World Court as peace-promoting machinery. And when the Kellogg-Briand treaty, which definitely outlawed war, was signed by forty-seven nations, we felt that there was reason enough for jubilation on the part of all who had dreamed of and prayed for and striven toward world peace. And then came the London Conference this past year for reduction of naval armaments. Perhaps we should not cavil at the morsel of naval reduction effected by the treaty now before Congress; an unusual situation as to Italy and France complicated the whole matter and rendered larger reductions difficult. But what disappointed the lovers of peace most was the utter disregard of the Paris pact in the course of all the arguments presented and

the conclusions reached. All the discussions were based on the possibility of war by one nation or the other—rather than probabilities of peace such as seemed justified by the Kellogg-Briand pact, if indeed it was what it set forth to be, a solemn agreement on the part of the nations of the world that the nation that resorts to war is an outlaw nation.

Our jubilation was altogether too premature. The end of international brawls is not by any means in sight. It behooves those forces that are traditionally behind the promotion of international peace to assume the offensive. We are glad to note that the Jews in Germany have effected a union of Jewish peace-lovers in the *Juedischer Friedensbund* under the leadership of Dr. Alfred Nossig. This organization is properly seeking extension of its membership to include all Jewish groups in the United States. But it seems that we must not stop here if we are to make the Paris pact more than a pious wish. Recently Professor Cronbach published an article in the *Journal of Religion* (Vol. 10 [1930], pp. 232-252) in which he shows that practically every denomination has made impressive pronouncements on the peace question from time to time. Why, then, is it all so ineffective? Because, it seems apparent, these resolutions in times of peace sound a little insincere, when people remember how, when war comes, the denominations—ministers and laity, with few exceptions—disregard the pious pronouncements of their denomination made in times of peace. What is needed is an interdenominational movement toward peace, an interdenominational league for peace, properly organized, defining its principles clearly, and active in the presentation of them constantly. The very weight of such an interdenominational peace organization will begin to exercise a positive influence upon the minds of the American public, our officials and Congress, such as sporadic peace resolutions never will. Such an organization would be able to carry into effect a definite, systematic program of education for peace directed toward the goal of making America peace-minded. That, however, would only be the beginning, and in itself would lead to very little. It will not avail much for the American people to become peace-minded if all the other nations are not educated in the same direction. An American interdenominational Peace League

would then proceed toward urging the formation of similar interdenominational peace leagues, so that out of all this an international federation of the interdenominational peace leagues might result and carry on its work throughout the world, unitedly and in accordance with a broad, inclusive program. Such a program would not only make for international peace, but also for inter-racial and inter-religious peace as well. It could in time become a tremendous force for righteousness in the world. Some religious group must take the initiative in such an interdenominational peace league movement. It is logically the task for the Jew, with his old, established traditions of peace and world unity as the goal of existence and with the international-mindedness which the last two thousand years of history have given him.

I therefore recommend that the Conference, through its **XVI** Peace Commission co-operate with the *Juedischer Friedensbund* in the organization of an American Jewish Peace League, including all groups of American Jews.

I further recommend that the Conference, through the same **XVII** Commission or through the Executive Board, take the initiative in the formation of an interdenominational Peace League in the United States, with the program of making effective each denomination's peace resolutions, and of developing an educational system that shall seek to make our nation peace-minded; and with the further objective of extending such an interdenominational Peace League into an international organization for the purpose of effecting international peace-mindedness.

X

The Conference had its attention called at its last Convention to the Chicago World's Fair Centennial Celebration in 1933, and to the participation of the Conference in any religious gathering that may be arranged for. Since then there has been formed Chicago's Fellowship of Faiths, and the general executive of this extensive committee of Chicagoans, Mr. Charles Frederick Weller, has communicated with me, suggesting that it would be well for all groups interested to begin voluntarily developing a great stream

of inspiration, plans, suggestions and personal interest, which may be organized and crystallized at the right time. Many still recall the very great helpfulness at the Religious Parliament at the Chicago World's Fair, September, 1893, along the line of fellowship of faiths founded upon knowledge and mutual respect. Here certainly a similar opportunity presents itself.

I recommend that a committee be appointed by the incoming officers which shall co-operate with our Chicago colleagues XVIII on the Committee of the World Fellowship of Faiths, which shall keep in touch with the General Executive of the World Fellowship of Faiths and shall make plans for the participation of the Conference in the final program.

XI

After our adjournment last June at Detroit there came to the hands of our members the publication of the Conference, "*Essays in Jewish Philosophy*," by David Neumark. We honored ourselves in thus honoring the author of these essays. The essays were selected and the book seen through the press by Professor Samuel S. Cohon, who has faithfully and in the most capable manner done similar service a number of times for the Conference. Our deepest thanks are due him for this latest work for the Conference.

I recommend that a specially bound copy of this volume of Dr. Neumark's essays with an inscription of our grateful appreciation XIX be presented to Professor Cohon.

XII

Our Conference program for this Convention has a number of unusual features. The simultaneously held round-tables are an innovation in our program. It is hoped that the experiment will be given a fair trial, as the younger men, especially, expect much from it. Dividing up the Conference into three smaller groups, this round-table arrangement will encourage the younger men to participate in the discussions with greater freedom than in the fuller united Conference sessions. Of course, the Symposium on the

Union Prayerbook will be an outstanding feature, and will, it is hoped, lead to something practical in the form of the adoption of a set of principles of revision as a guide to the Liturgical Committee. The presentation of the report of the Committee on Synagog Music, which will consist of what the committee hopes will be the definitive revision of the Union Hymnal, will certainly be an important feature of the program before us. This work of revision has been proceeding for a number of years, and latterly, under the vigorous chairmanship of Rabbi Louis Wolsey and his able committee assisted by the musical editor, Mr. Abraham W. Binder, has made fast progress and at this Conference presents a completed and possibly a final report. The fullest appreciation of the Conference should certainly be extended to the chairman of the Committee on Synagog Music and to all the members of that committee. The Executive Board of the Conference has invited Dr. Isaiah Raffalovich of the Jewish Colonization Society at Rio de Janeiro, Brazil, to bring to the Conference information of the recently developing Jewish community that is forming in South America, in Chile, Argentine and in Brazil. Dr. Raffalovich has done a great work of direction and organization of this new immigration of Jews in South America, especially in religious and educational lines. He has undertaken the arduous journey to bring his message; I am sure we are deeply grateful to him and shall find his presence and his message stimulating and helpful.

During the past year we have suffered the loss of five of our members by death. Three of them passed away in the fullness of years and honors. But two of them were in the very earliest prime of their life and rabbinical career. We sorrow with their families and loved ones. Death also took from us the well-known Rev. Morris Joseph, whose sermonic and apologetic work was widely circulated in this country and influenced many of our American colleagues as it did his English confreres. At his death, April 17th of this year, Morris Joseph was eighty-two years old. He was rabbi emeritus of the West London Synagog of British Jews, and exerted throughout his long ministry a great influence in Anglo-Jewry both as a preacher and social worker. He emphasized the essentially spiritual character of Judaism. His three volumes of sermons, "The Ideal of

Judaism," "The Message of Judaism," and "The Spirit of Judaism," deserved the great popularity which they enjoyed as they appeared. It is hoped that the first two volumes, now out of print, might again be made available. His most important work was "Judaism as Creed and Life," first published in 1903, and may be regarded as the finest exposition of Judaism in English. It has been widely used in this country. He will continue to live in this world through these children of his spirit.

And now, *Vayekom Avrohom me'al p'ne metho*, let us, like our patriarch of old, turn from sorrow at the passing of our colleagues and teachers to the things for which they labored. The tasks of the Conference are ever growing, and this year we have to face some very important decisions. Besides those I have referred to, we shall have to decide as to a Conference monthly magazine, as to our attitude to the pension system of the Union of American Hebrew Congregations (after we shall have heard the carefully drawn report of the Special Committee under the chairmanship of our Vice-President, accompanied with a novel suggestion, which I hope might be carried into effect), and as to the status of the rabbinate in America. Let us turn to these questions with a full sense of our responsibility. For all the decisions we make will stretch far into the future. May our Heavenly Father give us wisdom and understanding. May that *Shekinah* which our rabbis said hovers over *assoro sheyosh'vim v'os'kim battoro*, the ten who busy themselves with the Torah, also be with us.

B

ISRAEL'S PRESENT STRUGGLE FOR SURVIVAL

SOLOMON FOSTER

Israel's survival through the ages is a spiritual triumph. The genius of our people discovered the idea of holiness, the ultimate reality of the universe, and formulated it into codes, customs and institutions that reflected the thoughts and ways of God, the unchanging and unchangeable Source of life. The miracle of our imperishable group solidarity is attributable to our success in reasonably demonstrating the wisdom and righteousness imbedded in the facts and materials of nature and implanted in the soul and sense of the human family. The search for God and the eagerness to build the Kingdom of Righteousness on earth in time lifted Israel above geographical boundaries, racial distinctions and political peculiarities by which men and nations have been measured, and linked the People of God to a scheme of life that fitted into the plan of a majestic universe.

While others fought for temporary victories or bought their insecure place under the sun, we thought our way to the triumph of a cause which gives meaning to existence, consecration to duty and glory to the destiny of the human family.

As agencies and instruments of survival Israel built academies, appointed teachers and created a literature. When every other hope of escape was closed and every other prospect of happiness was shattered, the inspiration of Jewish learning, marking clear distinctions between good and evil, between truth and falsehood, between life and death, led the Jewish people to the selection of the social, productive and promising ways of life in which survival values inhered. The credentials by which we have been universally identified bear the signatures of wise teachers whose simple, sincere and prophetic personalities radiated the will of God, and whose teachings and inspirations commended reason and righteousness, justice and peace, as unescapable moral imperatives.

The author alone is responsible for views expressed in this lecture.

From this selective process a literature was evolved that recorded the pre-eminent achievements of the people of holiness. The Deliverance from Egypt, with the Revelation at Sinai as the objective was inscribed in golden letters to fasten attention upon observance of God's laws as the very guarantee of the continued enjoyment of true liberty. Familiarity with every philosophical school and theological system of the past satisfied Israel to trace his lineage back to the Prophet, Lawgiver and Leader who received from Sinai a glimpse of Divinity that marked a new era in human history. Henceforth the stars and the tides, the rocks and the trees formed a background for a drama of life in which man as a partner of God would struggle towards his Divine Destiny.

Our survival as a spiritual people is a natural by-product of a philosophy and a discipline that turned the impressions of painful conflicts and the memories of costly experiences into a knowledge of the ways of life that last from generation to generation. Our response to forms of moral conduct that were standard among different groups and in many places gave us an easy mastery over provincial prejudices and temporary frenzies. Our vision of the Messianic era made thought and action incompatible with it, seem unnecessary and wasteful obstructions to its speedy attainment.

Such is the verdict of history. Our position as a creative spiritual force is secure in the estimation of all fair interpreters of historic peoples and movements. The thinking world reads with interest and gratitude the signposts that Israel has placed on the highways of the world to guide humanity away from sex abuses, military madness, political corruption, humanistic sophistries, and theological superstitions, on the way to holiness. The world has turned the life of Israel over and over again and found in it the germs of social welfare, antidotes to maladjustments in the home and in the state, preventives of pagan practices, correctives of war and hate through the purifying, stabilizing and constructive forces of righteousness.

An analysis of present conditions, however, and a study of current trends in Israel disclose a growing uncertainty of function, an increasing hesitancy of conviction, a rising doubt of our service as a distinctive religious group, which threaten our historic survival

unless we courageously meet and master the disintegrating influences at work among many of our people. In the process of transmitting our heritage to a new generation in a new environment there will inevitably be encountered the shocks of adjustment, the pains of progress, the hazards of prosperity, with accompanying strains of loyalty and with attending losses of the unfit. But there is no more serious duty we have to perform today than to discover the dangers, warn the faithful, and preserve our heritage, as the very essence of our self-realization.

Some of the significant and disturbing signs of demoralization among our people today must be noted.

The giving of charity, one of the results of Jewish teaching, and service in a philanthropic institution either Jewish or non-Jewish are frequently interpreted by wealthy Jews as the all-sufficient manifestation of Jewish loyalty, while the Jewish public in general regards generosity as a substitute for religious duties.

Many of our Jewish communities are dominated wholly in some instances, and partially in others, by leaders whose only association with the Jewish group is affiliation with the Jewish club. Prominence in the business, professional, or political life, measured by non-Jewish standards, is enough to make some irreligious Jews virtual dictators in Jewish institutions.

Some of our Jewish millionaires whose commendable benefactions in the realm of art, science and medicine run into the millions, actually refuse to aid a Jewish religious or educational movement and repudiate the Synagog as a spiritual home.

Many of our congregations in the large and small cities are languishing for lack of both financial and moral support, while our clubs and charities are supplied with more generous funds. Some of our Talmud Torahs, several of our seminaries, many of our Jewish educational institutions are frequently hard pressed, if not forced into bankruptcy, although our people individually enjoy great luxury and support in general all kinds of cultural movements.

The Jewish lecture platform under the auspices of our temple centers, Y.M.H.A., Jewish lodges, societies, brotherhoods and sisterhoods, in varying degrees is not infrequently just the sounding

board of such anti-Jewish doctrine, such anti-social theories, such anti-moral influences as to make loyal and discriminating Jews sick at heart. The welcome that is sometimes given to cynical, commercialized and immoral men driven from other Jewish strongholds to seek refuge on the lecture platform is nothing short of an invitation to the unfit to impede the work of Jewish enlightenment.

Our Jewish youth at college, unprepared to mark the difference between Christianity hard pressed by science and higher education, and Judaism responsive to all truth and unafraid of enlarging its moral and spiritual program to welcome all attested and authentic facts of life, are returning home with their Jewish enthusiasm strained or broken.

Appeals for Jewish causes, under the leadership of Jews, to be effective must be heralded, sponsored and encouraged by non-Jews whose prestige and power in the political and financial realms are needed to stir tired Jewish minds and hearts and to open weary Jewish hands.

Uninformed Jewish laymen, whose positions of high responsibility in secular affairs suggest an authority in Jewish matters they do not enjoy often loudly proclaim views that grievously misrepresent us and thus complicate the problem of Jewish life in America.

Many of our Jewish social workers administer to the needs of the poor and the unfortunate, or serve in our Jewish centers, and Y.M.H.A.'s, or counsel our young in the summer camps, with such an infinitesimal concern for Jewish ideals and experiences as to raise the question whether they do not hurt Jewish souls more than they help Jewish bodies.

From some Jewish pulpits in the land the weekly message is so adulterated in its Jewish spirit and so denuded of Jewish thought and hope as to be indistinguishable from an address by a liberal Christian theologian. Indeed the effort is made to suggest the close similarity, not the dissimilarity, of Judaism to Christianity. The broadcast is frequently on a wave length strangely attuned to the morning press and phrased in such a way as to please a Christian public.

Jewish audiences under the auspices of the Synagog occasionally receive at the hands of non-Jewish scholars extensive courses of

lectures on the New Testament and the Christian religion.

A rabbinic seminary has bestowed its highest degree upon a Christian minister whose open and avowed attempts to persuade Jews to accept a religion claimed by him to be higher than Judaism may be all the harder to check and refute because of such credentials.

An absentee rabbinate is becoming the order of the day in certain communities, at the tragic cost of an intensive, painstaking and resourceful Jewish educational system to enlighten and inspire young and old to a supreme Jewish loyalty, while some ignorant and foolish members of our congregations actually praise the extra-congregational, non-religious activities of our migratory ministry. When read aright, the long lists of services rendered by some of our rabbis to non-religious causes are nothing but the bills of particulars in indictments for spiritual negligences.

The rush for vacant pulpits and the clever strategy that succeeds at times in filling them are signs of the breakdown of a spiritual ministry. Revered and successful rabbis balance spiritual gains against the material loss and personal obscurity involved in a faithful service in school and sanctuary to the great glory and profit of their people.

Theological politics and partisan controversy in the interest of Reform, Conservative and Orthodox groups have threatened here and there to undermine the very structure of our communal unity and to impede our religious welfare.

This spiritual famine could not be, if we had a triumphant faith in our Jewish heritage. These perplexities would not plague us if we had a jubilant confidence in our Jewish destiny. If we realized that the political, social and spiritual needs of our age conspire to demand that Israel be true to the rôle of a prophetic messenger, even as Jonah is dramatically presented as being forced by the elements to vocalize God's will to the people of Nineveh, we would be quick to appreciate our function and happy to perform it in these troublous days.

There is need to give new terms to old Jewish truths. Fresh arguments must be adopted to fit the intelligence and the experience of our modern skeptics. The fallacies of recent theological

systems and humanitarian cults that challenge our spiritual claims must be refuted. From the dangers of the latest and most sinister missionary movement to alienate our adults and to confuse our university youth and to win our children, our people must be warned and protected. We need a revival of understanding of the fundamental ideas which inspired our leaders and people in every age of our history. The Romans are not battering the walls of our cities, but the false theories of the Jewish life which threaten our traditional group solidarity and spiritual unity must be exposed before we can reassert our right to be a holy people and assure our survival.

The moral uncertainties, the theological vagaries, the spiritual aberrations, the religious fluctuations of our day call for masterly leaders whose knowledge of Jewish law and life, whose love of the Jewish people, whose familiarity with world history and the scientific achievements of the age, whose appreciation of the unifying and directing power of the moral law will reawaken the Jewish soul, reanimate the Jewish mind, reinvigorate the Jewish will, so that Israel's survival as a spiritual unit, to the glory of God and the blessing of mankind, may be safeguarded. The time is ripe for a ministry saturated with the works of intellectual and spiritual giants like Philo, Saadia, Maimonides and Mendelssohn to adjust our people to the old, but ever true moralities.

I. PRESENT STATUS OF RELIGION

There is no justification for the present uncertainty about the value of religion. Many cynics are being so overwhelmed with the mystery and magnificence of the material universe and fascinated by the multiplicity and magnitude of the parts of physical nature as now revealed by science, that they are becoming silent, a sure preliminary to a reverent attitude toward an ultimate acceptance of Divinity. This new approach to Divinity must not be held in contempt. The present war, moreover, against religion is an attack on theological fictions, ecclesiastical assumptions, canonical speculations, pontifical assurances, which is religion's fight for a restatement of its simple truths. The modern sanctuary can and

will be cleansed of the idolatries and formalisms with which it has been filled, and rededicated as was the ancient Temple to the worship of the One God.

II. NEW APPLICATION OF THE UNITY IDEA

Our Jewish people today ought to be persuaded of the validity of the idea of unity, the pivot on which our religion turns. The basic unity of the substances of which the universe is made is all but scientifically demonstrated. The marvelous discoveries in the atom and in the cosmic spaces beyond our globe are predicated on the unity of the mathematical, physical and philosophical sciences, while the instruments of one department, the measurements of another and the achievements of a third have been so reciprocally helpful as to depend on one another in exploring the structure of the universe and in tabulating the facts for use in the realm of education.

Economics, business, politics, with their practical expressions in tariff schedules, industrial production, financial agreements, and peace conferences, to indicate but a few of the results of the laws that govern human relationships, point unerringly to the unity of our life. All our experiences tend inevitably toward meliorism, which is evidence of a still higher unity underlying our life that includes the spiritual which is yet to be formulated, for unless the element of Divinity interpenetrates our trades, our professions and our philosophies, there must ensue controversy, disease, poverty, war and crime. The next step in the understanding and attainment of unity will be the organization of the spiritual in the education and life of mankind.

III. THE MATERIAL VERSUS SPIRITUAL REALITIES

Our basic principle of unity renounces every form of dualism. At the very center of the universe, with its material substances and spiritual forces, is a Creative Spirit that we call God, each part of Whose creation is harmoniously adjusted to every other. The Divine Unity prescribes a unity in the conception, creation and evolution of His handiwork.

The logical and practical consequence of the Jewish principle of unity accounts for the happy combination of the spiritual and physical realities of life which our present civilization is seeking to realize. Material things are not to be despised, the body is not a degraded and contaminating vessel, money as such is not to be renounced, contact with human beings is not demoralizing. "Without flour there would be no religious culture, and without religious culture there would be no flour," said Elazar ben Azaryah (Aboth III).

The Christian attitude toward reality is a dualistic one: "Give to Cæsar the things that belong to Cæsar and give to God the things that belong to God" (Matt. 22). Such a conception of life, separating the physical, material and natural treasures of earth from the spiritual, religious and idealistic, has led some Christians to a life of asceticism, to the establishment of monasteries and convents, and to the sanction of celibacy for clerical leaders. It has generated in others an inconsistency, a hypocrisy and an uncertainty in the attempt to balance a false theory with ordinary human practice. Our age is ripe for a clear and convincing presentation of the unity that perfectly binds the material and spiritual forces.

Religion is to be credited with the magnificent mechanical and materialistic progress of our age. It is an inadequate understanding of science, an imperfect appreciation of personality and a false view of the great ethical truths that entered into the creation of the machine and produced the wealth of our age, whenever religion is put in opposition to or contrasted with the facts and forces of our day. The cosmic engine, the human organism and nature in all her parts, as huge as the globe or as small as an atom, like a dependable machine sets man the example of organizing his habits and relationships in an orderly and systematic way. It was only when genius grasped the meaning of order and learned the use of materials that there was any approach to our mechanical and material development. There is no possibility of organizing any industry or trade or establishing any form of corporate life on a permanently profitable and workable basis without the spiritual qualities of justice, human welfare and mutuality of interest. Every

agency of transportation, every type of communication and every form of production and exchange of goods would cease the moment greed seriously led to envy and envy degenerated into hate and violence.

It is true to the spirit of Judaism to accept the instruments, measurements and standards of science as the best and safest way to carry into practical effect the sentiments and spirit of religion. In a matchless vision, Elijah is pictured as mounting to the heavens in a chariot, and Ezekiel found spirit and blessings in the wheels, not inappropriate prophetic symbols of the value Judaism today is ready to place in machinery and materials and physical forms that are used for human welfare.

Machinery may tend toward degradation and futility unless religion infuses into it the right spirit, the right motives and the right aims. The most important part of every machine is the soul of the driver. The spirit of man will ultimately determine what use shall be made of our inventions, what kind of information is broadcast to the people, what purpose shall motivate all engaged in any kind of labor. Thus the unity which the machine has brought to the human family must eventually create the unity of thought and interest to make the whole process coherent and durable.

Our whole industrial organization is built on the value of materials. The realm of art, medicine, and science are bounded by the discoveries of the properties of matter and the supreme uses of materials for the blessings, progress and peace of the human family. It is the search for drugs, metals, minerals, oils, fibers, etc., which have contributed not merely to our wealth, comfort and safety, but also to our health and happiness and to our moral and spiritual progress.

We need naturally to be on guard against the dangers of machinery, the temptations of materialism, the delirium of human ingenuity. We must be the masters, not the slaves, of material things. But with the right motives, the right objectives and a sense of accountability to God for all His numerous and magnificent gifts to us, we owe it to Him and to ourselves to secure as much pure physical joy, durable personal happiness and worthy material satisfactions as we can honorably secure and beneficially assimilate.

For thousands of years this has been the Jewish attitude toward life, inspiring thoughtful members of the Jewish community to be idealistic in their outlook and practical in the pursuit of life's blessing. There need be no inconsistency in this partnership. This is the view of life which will ultimately triumph in human thinking and action, a contribution to progress which Israel has gladly made to mankind and should continue to interpret for our modern age.

IV. ISRAEL THE MODEL OF INTERNATIONAL UNITY

In this practical age the example of Jewish unity, transcending geographical barriers and nationalistic prejudices which Israel so impressively exhibits, is one of our best contributions to mankind. People are just beginning to sense the need of giving proper legal and political expression to the idea of human brotherhood in order to accelerate and safeguard the developing forms of our international unity. Our whole experience has prepared us to visualize, interpret and organize this matchless hope of mankind. Here we are a group scattered over the earth, loyal citizens of every nation, but bound together by spiritual traditions, united as one family by religious interests and working for the Kingdom of Righteousness on earth. Our success, in spite of huge obstacles, in manifesting such a spiritual unity is a challenge and an inspiration to the whole world. What a tragedy to humanity and what a humiliation to us to prove false to this emerging principle of the international life.

V. THE HIGHEST UNITY IN LIFE STILL TO BE ATTAINED

The scientific and humanitarian studies of our generation have been fertilizing human thought for the germination of one of the most fascinating and startling ethical ideas implicit in the Jewish conception of unity. The unity of all material substances as found throughout space and the unity of humanity must ultimately be shown to merge into a still higher unity in which human reason and righteousness, radiations of the Divine Creator, will be found to play a part. Our age seems to be on the verge of proving the interrelationship between man and nature and the influence that the spirit of the whole human family can exert in controlling and

directing many of the forces of nature. What penetrating spiritual intuition, theoretically becoming less fantastic with each new scientific discovery, inspired the Biblical writers to identify the variations and disturbances in nature with the state of human morals. Perhaps the Jewish genius will some day show that righteousness is the moving principle of the whole universe.

VI. RELIGION AS CURE OF CRIME

For the ethical lapses of our generation we need something more than legislation, a great deal more than punishment to restrain the evildoer. Education and moralization to inform and inspire moral judgments, of which the conscience is composed, and spiritual discipline to cultivate the habit of righteousness will help prevent sin and curb depravity, check violence and divert the evil inclination. By introducing into life the idea of holiness, by indicating the direction of evolution toward a nobler and happier humanity, Judaism is prepared to render great service to our age. Its effects reach far into the business, economic, social, and political life. Israel has insisted that the human family learn to resist every form of evil and master every kind of vice and punish the evildoer. It is a weakness to tolerate a condition that prevents our highest growth. We are to choose the good, and the choice is the guarantee of life. Our prosperity and productivity, our peace and advancement would automatically cease if we did not learn from experience what to criticize, suppress and abandon in human habits. Our wisdom is exhibited in our moral selectivity in ideas and plans. In attempting to master the evils of poverty, crime and disease in this age, we are perceptibly veering toward a Jewish view of life and adopting Jewish methods. In making this idea a vital part of our moral and secular education, we will accelerate the movement toward health, peace, righteousness and justice. All the legislative enactments against crime that might be framed, all the guardians of public morals that might be appointed, all the statistical records of wastage and pain and delay that might be compiled will avail naught unless the soul tastes God, the heart feels His presence, the mind contemplates His glory as the best elements of personality

with which to attack and master all forms of moral disintegration. The whole organism must be stirred "to be as bold as a leopard, as swift as an eagle, as fleet as a hare, and as strong as a lion to do the will of God." (Aboth V.)

VII. RELIGION IS BEING CONFIRMED BY SCIENCE

Religion declared to mankind the presence of Divinity in every tree and river and soul. Religion felt the spiritual forces at work in mind and matter. Religion prophesied that the laws and truths of heaven will eventually be incorporated in the perfected life of man. Science, first timidly and now more boldly, with test tube and symbols, with telescope and statistics, testifies to the presence of mystery which evolution, gravitation, relativity, etc., when properly understood, offer as merely the first syllables in a complete formula for Divinity. The original mystery in things has not been removed by science, but magnified a thousandfold. Science is now establishing the original claims of religion with an array of facts and hypotheses that simply overwhelm the irreligious point of view.

Our Present Duty

If our survival as a Priest people is to be assured we must develop the will to live and serve which glorified our ancestors. Our survival today, as in the past, is rooted in the ideas, clearly comprehended and courageously applied, which register Jewish idealism. This is the main issue of present Jewry, to evolve the right leadership, to formulate the right objectives, to establish the right relationship with others, and to enlarge the program of the religious life in accordance with well-established principles and the imperious needs of the age.

There are four departments of thought and action of great concern to us today, in which our right of function is endangered because of certain abuses, negligences and misunderstandings.

A. THE RABBINATE

The spirit of the age has tended undoubtedly to blur the spiritual outlook and deflate the religious certitudes of some of our

leaders. The discovery by some of our rabbinical weaklings of their unfitness for the rabbinical office would not be so alarming or disturbing if they did not so frequently accompany their resignations with publicity campaigns to give them the glamour of martyrs while their unworthiness in ridiculing their congregations and blaming the people for their failure is paradoxically praised and applauded by those who should know better. At every step in his career, the matchless Moses was constantly praying and working for Israel, whose honor and welfare were even dearer to him than his own. Here is an example on which to meditate.

The function of helping people think clearly and the dynamic urge of a right spirit which needs to be constantly renewed and directed are not sufficiently grasped by the rabbinate of today. The best part of any reform in any department of life is the vision of righteousness, the mental picture of the better conditions that ought to prevail on earth. The practical and effective materialization of the ideal seems to be proportionate to the clarity of thought and the intensity of feeling that precede it. A penetrating grasp of the costs of evil and a familiarity with the joys and inspirations of truth generate the inclination and the energy into a process that eagerly weaves and builds and sings the good into the whole of life. The practical aspects and the detailed program of culture are not without their great value, but others can be inspired, like Eldad and Medad, to prophesy and labor in the camp while the rabbinate feeds the souls and stirs the consciences of the Jewish people.

Is the vision of progress so unimportant, is the motive of conduct so trifling, is the stimulation to creative work so contemptible, that we should hold the ministerial function so cheap and become mere cogs in the wheel instead of designers and engineers of the mechanism of life?

If we spend precious time in defending questionable sex questionnaires; in organizing Sacco-Vanzetti Memorial services; in attending meetings to agitate the abolition of school drills, as conducive to the development of the militaristic spirit; in popularizing movements to legalize birth control and companionate marriage; in assuming leadership in non-religious activities of a political, philanthropic, economic, even of a financial nature; in aiding the publicity

for sensational literature, vulgar plays, commercialized debates, we rob our people of their heritage and undermine our own powers as spiritual leaders.

The hours spent in explaining fads and sensations of the day, the days devoted to trivial movements far from our sacred duties, the weeks given to reading and writing and speaking on themes that obscure, distort or negative Jewish idealism, will plague us in the end by furnishing argument and incident to our enemies in their attack on our spiritual claims. Such intellectualism is a weariness to Israel's soul.

What lover of truth and defender of freedom would dare deny the appropriateness, at critical times and in special instances, of rabbinic leadership in any movement that touches communal welfare, human betterment, or social progress? But not every issue of certain radical periodicals warrants a spiritual message, nor does every popular book by certain clever propagandists call for pulpit discussion, nor is every screaming headline about the vagaries of some American professors worthy of solemn attention and sympathetic interpretation by the rabbi in Israel. A real emergency is created when the rabbi fails to help his people think clearly and act wisely in every situation along Jewish lines.

Moses was warned in words that we should take to heart:

"The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee; for the thing is too heavy for thee, thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel and God be with thee; be thou for the people before God, and bring thou the causes unto God. And thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk and the work that they must do." (Ex. 18.)

"Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee. And I will come down and speak with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." (Num. 11.)

By a false line of reasoning any task like the feeding of an infant or the purchase of a ticket or the serving of a meal, etc., may be made to appear, and often is, vital to some individual and indirectly to a group, but it is not incumbent upon us to do everything because of a distorted view of our own function. Let us search out and inspire "able men, such as fear God, men of truth, hating unjust gain," and place them as guides of the people in all but the great matters which involve the statutes of God and His laws. Such hard matters we should reverently and seriously set before ourselves to handle.

"The Priest's lips should keep knowledge
And they should seek the law at his mouth,
For he is the messenger of the Lord of Hosts;
But ye are turned aside out of the way,
Ye have caused many to stumble in the law."
(Mal. 2-7.)

B. THE PERIL OF NATIONALISM

The time is not ripe for a complete inventory of the pains and troubles, the costs and the perils of the nationalistic philosophy and program. The bitter resentment and the deep sorrow which the whole Zionistic scheme has brought to our people are still too recent and too real to make calm reason possible for the masses of Israel. But one thing is becoming increasingly clear to us:

"It is better to take refuge in the Lord
Than to trust in man.
It is better to take refuge in the Lord
Than to trust in princes."
(Ps. 118.)

How foolish to have imagined that a great imperialistic power like Great Britain ever could let sentiment and idealism dictate her policies in the East! Our genius for practical sagacity and balanced self-control surely forsook us on the day that some of our leaders accepted a mere war measure and a dubious document as the assurance of security. The contradictory commitments of Great Britain, both to the Arabs and to Israel, the paradoxical

interpretations of the Palestine Mandate, the inhuman massacres, the prejudiced report of the Shaw commission, the cancellation of immigration permits, etc., are but tragic incidents, involving Great Britain, that confirm one of the keenest of rabbinic truths: "A cause that is not dedicated to the service of God cannot endure" (Aboth IV). Sad it is that our people should be made the victims of this huge imperialistic scheme.

The greatest disaster, aside from the loss of life, that the miscarriage of the nationalistic movement has brought to our people is the delay it has caused in Israel's complete adjustment to a spiritual universe and a world duty and opportunity. We have allowed politics, manipulated by Downing Street more than might be at first imagined, to invade our American Jewish sanctuaries, to disarrange our Jewish communal agencies, to enter into the council halls of our national Jewish fraternal, charitable and religious institutions, even to make the prayer book a shield behind which to strike a blow at our Reform Judaism. Zionism has diverted funds that were needed in our American Jewish life, endangered our civic status, and inspired rabbinic strategy and partisanship.

And now there is real danger lest we allow the Palestinian question to become an American issue and affect the relationship of Great Britain and the Federal Government. We have fought every effort of Protestants and Catholics to make purely religious questions grounds for action in our domestic or foreign affairs as a nation. Shall we be guilty of an inconsistency of act that gives no more promise of benefit than the agitation of the Irish in America helped the cause of a free Ireland? It shows a puerile acquaintance with diplomatic processes and a pathetic unfamiliarity with imperialistic power to imagine that anything but harm will come from the present turmoil over Zion.

The nationalistic philosophy has increased anti-Semitism and occasioned many Christians to entertain false hopes of Jewish surrender. Fortunate shall we be if out of our sorrow and disappointment our people shall receive renewed faith in our Torah as the only unifying and inspiring bond that binds us together as a spiritual people. We shall not forget Jerusalem as a spiritual symbol that transcended the boundaries of the actual city. We shall

not forget Jerusalem as the powerful influence that will make our hand cunning and our tongue eloquent to work and plead for its enlargement and application to the ends of the earth, to bless all humanity. Jerusalem is an idea too spacious and intensive to be confined to the boundaries of the capital city of Palestine.

In making Israel's spirit and Israel's service fit for a world every part of which needs to be sanctified by a people near to God, we must uproot the "Golus" idea from our philosophy. It is the vestige of a tribal philosophy, the relic of a primitive group reaction that curiously still survives in Israel. In our religious evolution we have gloriously universalized our conception of God, generalized the moral laws to humanitarian proportions, extended man's hopes to cosmic limits. The "Golus" conception, an inferiority complex, is out of harmony with the spiritual duty and world destiny which enlightened and confident Jewish souls heartily approve. The spirit is more vital than the place in our survival. With the right spirit we shall feel every spot on earth as appropriate to invoke God's name and to render spiritual service.

The Wailing Wall, like the broken Tablets of the Law in the ancient Sanctuary, commanding less reverence than the perfect laws, should never take precedence over our sanctuaries in other parts of the world. The walls may be sacred memorials of our ancient glory, but with the Sepher Torah as the heart of the Jewish spirit we can build countless new sanctuaries valuable for expressing the modern glory of Israel. Like Isaac of old, who dug one well after another to avoid conflict with the aggressive Philistines, let us go forward to prepare finer sanctuaries than the ones we left behind. Israel's wailing over the Wailing Wall is due to a disturbed state of mind, heated and aggravated by the nationalistic philosophy. We shall attain a truer view of Judaism and be more resolute and happy when we begin to look upon the walls and the work of our sanctuaries in America as scenes of our highest consecration. It is contrary to our genius and hurtful to our struggle for survival today to accept a symbol of frustration as our modern inspiration. *Mah Titsak Elai? Daber el B'nai Israel, Vayissou*—"Why do you continue to weep and wail? Tell the Children of Israel to go forward." (Ex. XIV.)

C. THE GOOD-WILL MOVEMENT

One of our most cherished aims for which Israel fervently prayed and patiently labored through the generations is love of mankind. As a minority people, principle and policy combined to persuade us that the good will of our neighbors was both desirable and necessary. Prophetic ideals and actual experience helped prepare Israel to be sympathetic to the fellow man, to be just to all, regardless of creed or class or color, and to be tolerant to all in spite of national or racial distinctions.

But good will as it has been interpreted and applied toward non-Jews as individuals never proceeded from approval of the philosophy or from favor for the creed of our neighbors. Our unique views about God and life cannot be compromised. Jews have learned to look upon non-Jews as their fellow beings, children of the One Divine Father, as individuals to be esteemed and praised according to their merits. But enlightened Jews have never allowed their friendly association with non-Jews to imply equality of their religious principles and practices. A people who have made a book of the Law the most sacred symbol of the Jewish life could not accept as an equal embodiment of the Divine Will the figure of a crucified man. The Scroll of the Law with the wisdom of the ages inscribed upon its pages expresses a superior message to the symbol of a frustrated will and a broken hope.

While Jews and Christians as individuals need to learn to dwell together, work together, play together and plan together in peace for the happier life on earth, Judaism and Christianity cannot possibly be reconciled. Christianity has done great things for the human family, in popularizing some of our Jewish ideals and aims, and many Christian leaders have been heroic in their labors in behalf of truth and justice, but Judaism and Christianity are so fundamentally dissimilar and so uncompromisingly distinct that it becomes imperative to call a halt to many of the present tendencies and activities of the Good-Will Movement lest Jewish leaders, becoming incautious in word and overconfident in deed, confuse the religious thinking of our people.

If Judaism and Christianity are irreconcilable, there is no justi-

fication for Jewish and Christian religious leaders to pretend that on spiritual lines there can be any harmonization. Let us be active and ardent friends outside of our spiritual intimacies. As individuals let us clasp the hand of our Christian neighbor and recognize in him a child of God, but there is too much at stake for Israel and for the human family for us to be recreant to our obligation to maintain our separatistic existence as a religious group. In these precarious days, if we want to assure our survival, let us pause to think whither our precipitate sentimentality and unrestrained emotionalism may be dragging us and our people.

Evidence is accumulating to prove that not all protestations of brotherhood are altogether free from subtle missionary propaganda adjusted to the new age and situation. Some of our friends use this novel appeal as a publicity stunt to fill their thinning congregations. Others invariably entertain reservations as they discuss Moses the Lawgiver versus Moses the Prophet, and significantly differentiate between Israel as a wonderful people in the past and Israel as a Messenger of God in the future. None of them has officially recommended to Christian bodies the discontinuance of missionary activities among Jews. Official records of Good-Will committees have noted the "great opportunities" which an "outpost" of the Christian religion among the modern descendants of the race and religion of Jesus might enjoy. Little of the message of religious good will spoken before Jewish bodies by Christian leaders is ever repeated before strictly Christian congregations and groups.

To begin a wholesome and necessary reform in the intermingling of the peoples of our respective religions let us together condemn, wherever they exist, prejudices in the colleges, discriminations in the professions, boycotts in the trades, injustices in business and politics, bigotry in the Church catechisms, and snobbery in the clubs and hotels. Let us join whole-heartedly with our neighbors of every creed and class to promote the health, security, peace and happiness of the people of our age. But the way we approach our God, our taste for Divinity, our resting in the Lord, our waiting patiently for Him and His answer to our prayers constitute our peculiar wisdom, our own unique possession, the very secret of our personality. We can share our talents, our treasures, our strength

with all the world, but our understanding and love of our God is the sign of our betrothal to the Lord the Indivisible and Invisible Master of the Universe.

The classic dialogue between Nathan the Jew and the monk in *Nathan the Wise* today needs a commentary in view of the widespread misconceptions of the religious phase of Good Will. Said the monk, "What, Nathan, you are a Christian! A better Christian never lived." Whereupon the Jew answers, "What makes me a Christian in your eyes makes you a Jew in mine." The dramatic interest of these words is found in the element of surprise at the novel and unusual connotation given to definitive religious terms. Neither the monk nor the Jew intended to make their respective religious differences interchangeable. They enjoyed an agreeable companionship on social lines, but their religions could not be abrogated by a poet's clever phrase. There will be no danger, indeed there will be much good, and all strictly in accordance with Jewish thought and practice, if we continue the most friendly relationship between Jew and non-Jew, but Judaism as a theological system, the inspiration of our humanitarian ideals and habits, must strictly be kept out of the compact.

D. REFORM JUDAISM

In the struggle for survival Israel has experimented with different schools of thought and evolved particular parties, all of which, according to their will and spirit in the direction of the preservation of Judaism and the Jewish people, were regarded as acceptable to the Living God. No party, no school, no program has been successful except as it administered to the group preservation according to the needs of time and place. The Jewish life rather than particular concepts and ceremonials, and the Jewish goal of service rather than glory of institution, motivated the leaders in Israel and won the approval of the Jewish masses.

Ours is a period in which Reform Judaism and all it implies is dominant in Jewish life. In keeping with historic principles and tendencies Reform Judaism is the latest and best expression of our will to live and serve, not because of any legislative enactment, not

by reason of any dictatorial action, not by any direct mandate from Heaven, but because it is the reasonable, spontaneous and necessary reaction of the Jewish people of the world, in varying degrees of progress and under divergent banners, to the facts and forces of life.

The time for apologies, timidities and evasions, therefore, is past. The age with its uncertainties and the utter helplessness of our Orthodox and Conservative brethren in their frantic efforts through temple centers and gymnastic enticements to prayer to hold our Jewish youth, make any other form of Judaism irrelevant and futile. Besides the urge to Jewish self-realization more than justifies our position. The adoption, moreover, by all wings of Judaism of our principles and practices confirms in us the recognition of the need of a militant Reform Judaism if we wish to stem the tide of indifference and save Judaism today.

Our love of Judaism is proved by our pruning away dead or decaying branches from the tree of our faith. We are none the less loyal to our people as a world brotherhood because we accentuate new ties that bind us together. Our invincible will to love and live in such a way as to impress our children and our children's children with the privilege, the joy and the human service involved in Shema Yisrael is not to be questioned because we formulate new criteria of Jewish Messiahship. We have Jewish credentials that are valid also in the new age and entitle us to leadership in establishing a stronger and a finer Union in Israel than we have known in the past.

Reform Judaism is not afraid of freedom, for which by outlook and tradition it is well prepared. Enough of the heretical doctrines that persecution and prejudice are needed to save Judaism and the Jewish people. Persecution created grave problems for us, and prejudice greatly disturbed the course of our life, but our enemies did not preserve us: we preserved ourselves by the force of our ideas. They who lacked the vision perished as Jews by surrendering to the environment.

We shall likewise not fear an age of prosperity and enlightenment. Our faith has been created to meet every experience of life with wisdom, courage and hope. For prosperity and peace our

people will set up the appropriate set of reactions, just as a normal individual or group makes adjustments to a new environment or situation. But above all things the possession of the spirit and the will to live to declare the deeds of the Lord will be the chief element in our survival, whether the environment be friendly or antagonistic to us. The immediate need of an educational and spiritual program under Reform Jewish leadership in pulpit and in school, in public and private places, among young and old in harmony with this jubilant faith and confident hope, is the very essence of sanity and loyalty.

If in return for clear thinking and righteous living the envy of the world subjects us to insult and ridicule, we shall regard it as the price of righteousness. If our rewards for a spiritual service as extensive as humanity and as constant as the stars be blind prejudice and inhuman persecution, we shall pity our neighbor for making his saturation point of virtue so low and his boundaries of ethical consistency so limited. The Yellow Badge, the Ghetto Walls, and the Persecutions of the past, together with the present forms of prejudice of every type, are nothing but incriminating evidence and revelatory marks of the fears, hates and pretensions of our persecutors. How the peoples of the earth react to our spiritual ministrations is not particularly our problem. We must be true to our highest destiny in the presence of friend and foe. Our only answer to the doubts and fears of mankind must be an irresistible resolve to make the Torah and Prophecy, Sinai and the Temple, Jamnia and the Sage more than empty names as we establish new centers of God's glory all over the earth. We shall not be thwarted in our attempt to rewrite modern history, to recast present institutions, to reform current standards in the business, social and political realms from the prophetic and spiritual points of view. Such a record perhaps will be again the best account our generation can transmit through the grinding processes of time and the devastating changes of fortune to a distant posterity, even as our Bible is the most authentic report of bygone times.

We shall be patient under trial, because we realize that, like life itself, which is a progressive adaptation to the environment, our Jewish problem is a continuous adaptation of holiness to the whole

structure of society, conditioned by our willingness to declare the deeds of the Lord. At no time or place did a solution of the Jewish problem as a living agent of the Living God reach finality. The complete solution of our difficulties we must postpone to the indefinite future.

Conclusion

To us today, even as much as it was to our ancestors, therefore, is the survival of Israel as a spiritual unit our most serious and complicated duty. Many of our people are being attracted to the new movements whose slogans re-echo the scientific terms, the humanitarian aims and the mystic longings of our time. In the present spiritual chaos marked by the steady decline of dogmatic Christianity, a new religion begins to take shape and to appeal to the educated people of the world. In time it is bound to attract the emancipated masses whose life and hope and progress have been frustrated by theological fancies that have lost their charm. Even as early Christianity, a compromise between Judaism and paganism, won the multitudes to the new faith, so a combination of scientific truths, of humanitarian ideals and mystic longings current in our day is calling to the people. In a hundred years some form of Ethical Culture, perhaps under the inspiration of Felix Adler, will have become sufficiently popularized and organized to dominate the thought and motivate the conduct of millions of the human family as an enlargement of or as a substitute for Christianity. Indirectly Israel will have furnished the basic ideals, the humanitarian motives and the personal leadership in the new movement. Such has been our destiny in the past, and it is satisfying to us to realize that from our mount of spirituality we may continue to irrigate the lower valleys of thought and make them fertile spiritual gardens. In this precarious period a serious duty and a grave responsibility rest upon the teachers and preachers in Israel. Caution in our words and sincerity and loyalty in our deeds and a painstaking ministry will direct and determine the decision of our people in the crisis that now impends.

They who prefer Jesus to Moses, who use Jewish institutions and agencies locally and nationally as means of self-glory and exploita-

tion, who practice an absentee rabbinate in search of fame and fortune, who make social service, political reform, industrial progress and educational advance, important though they be, superior to an intimate, intensive and enlightened spiritual ministration to our people, are planting the seeds of disloyalty and disintegration in the souls of unwary modern Jews and preparing them for wholesale defections from our ranks. If not today, then tomorrow, many of the descendants of present-day racial, nationalistic and irreligious Jews will support, lead and inspire other religious movements. Our survival is eternally conditioned by a clear vision of holiness and a program of righteousness by the faithful remnant of our people.

Shall we continue to halt between two opinions and despise our heritage, forfeit our honor and betray our descendants? If God be the Lord, let us follow Him, and make ourselves as unchangeable and as indestructible as the ideas of holiness that cannot perish. Let us be the immovable axis on which the whole religious world turns. Let us be the center of gravity of the spiritual forces of the universe. Let us save our uncompromising and pure faith for the innumerable years of the future that shall need, above everything, our vital Jewish ideas.

Our survival now and always must be assured if with clear understanding, with calm courage and with confident hope we can identify ourselves with the challenging declaration of Mattathias: "Though all the nations that are under the king's dominion obey him and fall away each one from the religion of his fathers, yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the Law to depart from our faith either to the right hand or the left." So may it be. *AMEN.*

C

CONFERENCE SERMON

"LIFE'S ABIDING VALUE"

EMIL W. LEIPZIGER

I am not unmindful of the honor which has been conferred upon me in selecting me to bring the Sabbath message to this Conference.

To speak in this community, the very naming of which recognized Divine Guidance in the affairs of men, in this community, whose history and tradition bear the imprint of a prophetic personality inspired by the soul of Israel as this permeates Sacred Writ, is itself an inspiring task.

To stand before you in this Sabbath hour, when you have turned aside from the arduous labors of the Conference, from the arena of flashing debate, of intellectual and spiritual conflict, so that you may invite your souls, is a privilege which I accept with pride, and yet a responsibility which I approach with misgivings.

Not the least of these misgivings is that I am to speak to *you*, whose lives have been dedicated to the priesthood of Israel, to the interpretation of its prophetic message, to the service of moral and spiritual progress in the communities of Israel and amid all the sons of men. Who am I that I should presume to teach those who are themselves bearers of the Covenant? What secret trove of wisdom have I that I should aspire to set before you new treasures of idealism and hope? The only warrant I have for this exercise lies in a thought which the sages conjured, that being one of the bearers of the Ark, like the ancient priests, I may not only bear but be upborn by the dignity of the task.

Failing in this, I can but crave your kindly judgment; crave that it be not oppressive, for "ye know the heart" of the preacher, being preachers yourselves in the spiritual darkness of many an Egyptian hour, whence you have sojourned to this moment, at least of spiritual promise.

The first challenge of my task comes in the search for a text—a text bearing a message which may be the leitmotif in the symphony of preachments played before the yearning souls of the people we serve. The phrases and cadences which rise above the rest in the blended opus will have less to do with tradition than with truth, less to do with history than with happiness, less to do with law than with life. They bear the message of *life's abiding value*.

So I find my text not in Torah or T'nach, but in that much attacked and analyzed, much criticized and dissected Book of Prayer of ours, and cull from it extracts from one prayer at least in which modern artistry, taste and feeling have beautified traditional thought and form. I refer to the prayer "Ribbon Kol Ho-olomim," which now adorns the morning service of Sabbath and Solemn Days. Intoning it, the worshiper asks, "What are we, what is our life, what our goodness, what our power?—Are not all mighty men as nought before Thee, and those of great renown as though they had never been, the wisest as if without knowledge, and men of understanding as if without discernment?" And the answer comes in a crescendo of faith—"Our life would be altogether vanity were it not for the soul, which fashioned in Thine own image gives us assurance of our higher destiny and imparts to our fleeting days an abiding value."

Life's abiding value is the leitmotif of all our preaching, but when you have taught it of late, you have felt, have you not, as I have felt, the challenge of your listeners? We like to feel in hours of earnest worship, do we not, that we stand before a sympathetic people, a people which assents without cavil or doubt to the Jewish preconceptions of the Olom Habbo, and which finds in the beauties of the quoted prayer, not a stimulus to new ideals, but a sanction for the central concepts concerning the mystery of God, the dignity of life, the sanctity of human relations.

Such was the happy position of the rabbi of an older and steadier generation, but fronting reality as we must in this hour of counseling together, we must admit that today we teachers in Israel face a different and difficult task.

Speak of God in an earlier day of Jewish experience in America, and one could be sure of the mental images, of the yearning and the

urge set up in the inner life of the worshiper. Voice the hope of immortality, and one could be positive of the emotional response in the soul of the devotee. Plead for the sanctity of the home, and the sacredness of human relations, and one had the assurance that the worshiper integrated the rabbinical plea with his own attempt to live an exemplary life as father, son, husband and friend.

A different generation faces us today. Men and women within our hearing have been dashed from the moorings of faith, and flounder in a sea of doubt. Some are ready to deny God, and for others the hope of immortality has lost its commanding force. We speak to children of men who have seen human life robbed of its dignity and sanctity by a searing war, who follow stolidly, unfeelingly, the destructive tendencies that ambush family life. We raise a monitory voice to those who bandy about loose concepts of companionate marriage and free love, for whom divorce has lost its social stigma, and who revel not only in uneasy frankness but in easy levity in discussions centering upon the problem of sex.

We speak to a generation of youth—nay, not “to” but “at” a generation of youth (for only too often our plea is presented to them *in absentia*) to a generation in the grip of a world cynicism. They fought for peace but behold! the world is seething with violence. They sacrificed for democracy and human tolerance, but behold! the God of materialism has been set up whose dazzling ritual obscures the plain altars of spirituality. We understand this latter-day cynicism but cannot condone it. Out of its subconscious coloring of life has come upheaval within the moral order, and the best we can make of the situation is a hope such as was expressed by Nicholas Murray Butler at the Columbia Seminar on Good Will held last year. He said: “One curious thing is happening among American undergraduate students:—They have been hearing and reading for a greater part of a generation that religions are forms of superstition, that they are completely overthrown by modern psychology, modern philosophy, modern physical science.—But a question arises in their mind. These young men and women studying the history of the Western World, finding themselves confronted at every turn by religion, are now asking, ‘How does it happen that something which has played so great a part and been so influential for two

thousand years is no longer of any importance? What has happened?"

This is a somewhat hopeful note sounded by an observer rich in experience, but side by side with this newborn curiosity descried among youth may be heard the echoes of others who cry, "If the God of materialism is the God of nations, the God of 'getting on' is good enough for me, and while I take the prizes of life where I find them, I'll broider life with pleasure unleashed and joy unconfined!"

In a word, the world has loosed the tautness of its disciplines. Traditions have been discarded. Ancient sanctions have been deposed. "Whirl is King," and three classes among the children of men face us as we give ourselves to that high duty of our profession to interpret the will of God to his perplexed and erring children. There are the defiant who take a joy in breaking the images of a rich but dissolving past. There are the indifferent who live within the passing moment and take no heed of yesterdays or tomorrows. There are the yearning souls who stand before the broken images with so deep a sense of loss that it becomes creative of desire to seek some newer sanction, to find some satisfying philosophy.

When we stand before the defiant we cannot hope directly to move them, to win them from their brazen attitude. We can only ask them to consider the vagrant influences which bring them occasionally to the altar, whether it be on Holy Day, or in hour of sorrow, and weave out of the broken patterns of their Jewish loyalty as consistent a philosophy as possible.

Nor can we hope to divorce the indifferent from their unyielding mood. Then we can ask only to ponder the causes of their indifference, and if it be a blindness to, an unawareness of, spiritual claims which moved them, because the mind's eye is filled and their consciousness deflected by material demands, by overwhelming claims upon them for getting on, for amassing wealth, for seeking pleasure, we can but warn them that there is no abiding value in a life of which they are not masters but slaves.

There are those, however, within the ranks of modern worshipers who have sensed the futility of latter-day thought and action to bring the inner harmony which they need for happiness, who have felt with misgivings the spiritual chaos they discern. To them

with greater confidence we may propound the message or our text and hope to win assent to its assurance of spiritual reality.

Such worshipers will not exclude God from their thought and hope. Let them follow with us the trodden paths of Jewish history, and unravel the tangled skein of aspirations which began with a little band of Semites who were inspired to a changing conception of deity, and which ends in that variegated pattern which makes up Jewish life of today. There must have been something unique and distinctive in the Hebraic idea of deity that it burgeoned forth into the ethical monotheism of the prophets. The philosopher says it was the gradual dissolution of the "sexual motif" which differentiated the creative concept from the older. Hebraism conjured no Parnassus, the abode of gods and muses. The soul of the ancient sons of Abraham wove no scenes within a family of gods wherein passions and emotions like those of a human source fiercely played. It comprehended God with ever increasing clearness by positing basic qualities of ethical import. Holiness, justice, mercy—these became central in the ideology of ethical monotheism. This was the prophetic Judaism, and if through the ages the concept became obscured and dimmed by a ritualistic religion in which God was seen commanding the minutiae of conduct; at the birth of the modern world, with its straining tendencies to freedom and tolerance, the prophetic impulse burst forth anew among the teachers of Reform, who reformulated the aspirations of the Jew in the terms of modern life and thought.

Yet Judaism had still to meet the skepticism of the scientific world—the world of the machine, the world which in a thousand ways has surprised the secrets of nature and of life, and has applied them toward the comfort, ease and luxury of human existence; so that we live in a world in which men fly with dizzying speed through the no longer trackless air, in which voice responds to voice over the vast expanse of sea and the limitless acres of continents, in which we speak as glibly of ions and atoms as of worlds and the universe.

Is it any wonder that God has become an impersonal, indefinite power with which man seems to be more and more familiar; has become a mystery of which the veil is more and more lifted? In the light of this change we teachers in Israel cannot, even if people

were credulous enough to believe, speak of God as a sublimated Being sitting upon a throne of Glory.

Is the prophetic God, then, dead? Is that Being in whose image we are said to be created a figment of the imagination? If we speak of placing ourselves *en rapport* with God, are we deluding ourselves with words, or making a gesture to the wide universe? If life would be altogether vanity were it not for the soul, vain indeed would be the life depending for its high religion upon a soul which is but a pale reflection of a deity itself pallid, hazy and indefinite.

If men are not somewhat clear as to the concept of God, they cannot be sure of the concept of soul, and with such doubt they lose assurance of a higher destiny, and fail to give an abiding value to life's all too fleeting day.

The message, then, that should come to the sons of Israel who look to us for guidance and inspiration is a message that centers in a God-idea clear, definite, integrated and personal.

True, I know, how disturbing is the idea of personality to the modern generation in its thought about God, but it is disturbing only because personality is misconceived, and we must set our people right. Let us ask them: What is the personality of your friend? Is it in the glint of his eye, in the quality of his voice? Is it the trick of humor that colors his thought and speech? Is it in his sure response to duty, or in his attitude to family or community, to country or to faith? It is none of these alone, yet all of them integrated into a complex whole which you confidently call his personality. Nor do you need to have his presence in order to conjure it; it comes unbidden to your mind through some association of idea or of memory; and yet it may be bidden to consciousness by an effort of will.

Such is the personality of God, in a world which science has colored. God need not be an abstract power, a hazy mystery which we try to fathom, an indefinite force which is behind the physical universe, and which by analogy we trace in human progress. God is a personality, because we cannot conceive of Him except as the mind integrates the qualities of that power outside of ourselves, greater than ourselves, to which we give the name of deity.

Is that personality in the beauty and rhythm of life? In the

order which the mind detects in the infinitesimal and the vast? Is it in the majesty of worlds upon worlds with which science deals, or in the still small voice? Is it in the Eternal Laws which man with a mind like a god's discovers in the flow of life, or in the gaps which human searching uncovers in accepted truths? Is it in the purpose we trace in human progress, or in the frustrations due to the errancy of mortal mind? Is it in the smile of the life force or in its frown? Is it in the peace or in the tragedy of lives and of worlds? It is in none of these alone, yet in all—all woven by the finite mind into a Personality with whose creative power it is man's duty to partner.

Men may say to us: "We cannot love such a God, cannot obey the Jewish command to 'love Him with all our hearts, with our soul, with all our might.'" Let our answer come in a strange analogy, in which we shall not hesitate to borrow from the love-life of man. The lover finds a thousand charms in his loved one. A wisp of the hair, the light of a brilliant smile, a trick of voice, a tenderness which lies in a caressing touch, a beauty of heart and mind and soul, a never failing emphasis on nobility, a spiritual accent in everyday conduct. All of these are woven into the personality of the loved one. *Aye, but something of the charm lies not in the quality of the beloved but in the soul of the lover.*

So must be conjured man's love of God, his love of the integrated, woven Personal Deity and if the sons and daughters of Israel are men and women with the stirrings of faith, their minds and hearts contain some intuition faith-born, which will sublimate and idealize the qualities of that Power outside of ourselves, greater than ourselves—that power which is God.

Men must fall in love with God, and whether or no they are able to do so is the test of the quality of their soul. Such a soul will give the assurance of a higher destiny and impart to the fleeting days of life's span a value sure and abiding.

We teachers, however, must be fair to the modern skeptic. We must listen patiently to his honest doubts. Men may object with a great show of truth to the spiritual value which lies in the love of God. It was an intense love of God which made men pass children through the fires of Moloch, which created the shambles at the altars

where hecatombs of cattle were sacrificed, which raised up churches with enslaving disciplines. The love of God has conjured not religion but religions warring one against the other; not faith but theologies clashing in destructive conflict. It has created the Methodist church with crushing inhibitions, the Catholic hierarchy with its *ex-cathedra* pronouncements, Hebrew priestcraft and Jewish orthodoxy, both of which obscured spiritual living with the shadows of ritual and cult. Ancient and medieval love of God has ended in disillusionment, even as the lover is oft disillusioned in the intimacies and tensions of human marriage. Instead of creating an eternal bond between the sons of man and the living God, it has produced a companionate marriage which is dissolved at the slightest stroke of untoward experience.

The disillusionment has gone far. It has leaped the barriers of religion's realm and has cast a shadow upon all the human relations, upon the social bond of brotherhood, upon the realm of human government, upon the closer ties of family life. With the modern awareness of sex, with the grim realities of war just a few years behind them, with the recrudescence of violence that has been the aftermath of world conflict, men seem unable to think or speak confidently of human love or divine.

Men have grasped at freedom, not only in religious thought and action, but in the whole realm of human conduct. Every man would do what is right in his own eyes, and were it not for one arresting thought, dark indeed would be the picture the modern world presents. That arresting thought became vocal in a Huxley when he wrote, "a man's worst difficulties begin when he is able to do as he likes," and in his sincere attempt to get at truth Lippmann pictures the dilemma of modern man when he speaks of the atheist who has become "nervous," of "women who have emancipated themselves from the tyranny of fathers, husbands, and homes and are now enduring liberty as interior decorators," of the "young men and women who are world weary at twenty-two," of "the multitudes who drug themselves with pleasure," of "the crowds enfranchised by the blood of heroes who cannot be persuaded to take an interest in their destiny." "These," he writes, "are the prisoners who have been released. They ought to be very happy—to be serene and com-

posed. They are free to make their own lives. There are no conventions, taboos, no gods, priests, princes, fathers or revelations which they must accept. Yet the result is not so good as they thought it would be. The prison door is wide open. They stagger out into the trackless space under a blinding sun. They find it nerve-racking."

Perhaps the average men and women to whom we rabbis in Israel preach are not so keenly aware of this latest and most tragic disillusionment—the disillusionment of the new freedom—yet even they must admit that theirs is not the inner peace of their fathers whose whole life was organized under a commanding authority. Life loses its sense of abiding value when democracy is attacked by dictatorship on one side and by communism on the other; when humanitarianism and religion are threatened by the hurricane of doubt or by the searing rays of cynicism; when a virile love of God is inhibited by reactionary change or by the dark laughter of the unfaithful.

Surely, men are not spiritually satisfied with heaping up worldly goods, with building houses of mere power, with attaining a name to conjure with. They must be taught that life, to be rich and abundant in inner harmonies, must center not in the immediate need, not in the basic urge of hunger and love, but must attach to the Eternal Quest of Brotherhood, Justice and Peace, which is not of time but of Eternity; not of man's lone making, but of his partnering with God.

Surely, men cannot contemplate the knowledge and wisdom of laboratory and school with complete satisfaction. The implements which they use so pliantly, and which are based upon physical laws which the fewest of them can trace, have speeded up life, have changed the face of civilization, but what right have they to say, "We are the people—wisdom shall die with us," when the one thing which science has clearly taught is this: We live in an unfolding universe in which the amazing wisdom of today becomes the commonplace of tomorrow?

When men stand in an exalted mood to which it is our duty at times to lead them, they may be made to realize, not how far the human mind has traveled, but how far it still can go and yet meet

impenetrable mystery, walls which even the most inspired and gifted mind cannot scale.

This is the humbling thought on whose pinions we fly to the great certainty of our questing, to the mystery, the majesty, the sovereignty and infinitude of God. This gives a value which nought can take away, an awe-inspiring value which transfigures all experience based on hunger and love and relates it to the dimly fathomed purpose of a Personality more majestic and puissant than all the power the human mind has uncovered.

There can be no sense of an abiding value in life if men confine it behind the fences and hedges of self, if men use their education, their business, their government, their science and art to eke out in personal triumph that part of threescore years and ten which fate allots to them. The little creature of the fable who sat on the rear axle of the speeding vehicle and cried, "See what a dust I am making," is exhibiting not a whit more folly than that mortal, high stationed, rich, powerful and learned though he be, who trails the van of this interesting civilization and seems to say, "See what a glorious generation is mine," yet that is what men do when they disengage themselves from the Personality of God, from the far reaches of a life of which threescore and ten is but a flashing moment.

No sense of life's abiding value comes by merely adding new mechanisms to old machines; new, startling theories of ions and atoms for amazing old ones; new illusions of freedom for the disillusionments of revelation; new dreams of self-sufficiency for the broken discarded images of authority of book or word. Such a sense of value, abiding through all the vicissitudes of time, may come in one way—by relating the enlarging triumphs of a science-colored life, with its broad vistas, its changing institutions, its insistent claims of freedom, to an Eternal Quest—a questing after a knowledge and a love of God.

The duty of the rabbi of today, who stands before a generation not so much defiant and indifferent as perplexed, is to reach out with the sons and daughters of Israel to a knowledge of God, to weave the gossamer strands of God consciousness into Divine Personality. Man must be led to fall in love with God, and if he haven't the soul of the lover to find in the God Personality all the mystery, the maj-

esty, the beauty and the power, he must invite his soul and catch the only inspiration that will help. What the passion for his beloved does for the lover—idealizes and sublimates all the qualities of heart and mind and soul—so the intuition of faith in the soul even of the perplexed may be made to conjure creative images of God and creative urges in man, to the end that life becomes beautiful, abundant, and of abiding value.

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MEMORIAL ADDRESSES AND RESOLUTIONS

JULIUS FRANK

SIDNEY L. REGNER

On August 19, 1929, Julius Frank, for many years a member of the Central Conference of American Rabbis, passed from this life to life eternal. Death came in his sixty-seventh year, after a life of useful service to his people and his faith.

Born in Bremen, Germany, December 26, 1862, he received his education in his native land. Upon completing his studies at the Gymnasium in the city of his birth, he spent two years at the University of Göttingen and then attended the Teachers' Seminary in Hannover. He served two congregations in Westphalia and in 1892 removed to this country. For several years he lived in Brooklyn, where he was engaged in work connected with religious education. In 1897 he became the rabbi of Reform Congregation Oheb Sholom in Reading, Pennsylvania. He retired from the active rabbinate in 1927, assuming the position of rabbi emeritus of the congregation.

His rabbinical work in this country was confined to one congregation, which he served faithfully for over thirty years. In the early years of his ministry in Reading he introduced the innovations which in those days were being adopted by the congregations then becoming Reform. His long association with the Reading congregation made him the intimate friend and trusted counselor of its families.

He conceived of his place in the ministry as that of being a teacher of the simple truths of right living. His interest was not so much in the intellectual or ritual aspects of religion as it was in the practical application of the religious life to daily conduct. He interpreted his duties broadly and was known in Reading as one who served his fellow men regardless of race or creed.

Judaism was for him primarily a religious truth and a way of life, and he stressed its universalistic ideals. He had come under the influence of the early ideas of the Reform movement and had adopted those ideas for himself. At the same time he retained a sympathy, implanted in the pious atmosphere of the environment of his youth, for those customs which in his own life he had outgrown. He led his own people in the ways of Reform and withal retained the respect of the Orthodox.

He was associated with the civic life of the community in many ways, his chief interest being in social welfare work. He helped to found the Jewish welfare organization of the city as well as the general welfare league. His activities brought him into intimate contact with people of all creeds. Tolerant himself, he used every opportunity that presented itself to spread the idea and the spirit of good will. In his own life he gave to the community the example of a high type of Jew. He earned for himself universal respect and helped to bring honor to the Jewish name.

His personality won him many friends. He had a kindly and sympathetic nature. He did his work unostentatiously. He had no liking at all for the sensational. He lived simply, in honest consecration to Jewish idealism.

The citizens of Reading of all walks of life mourned him at his passing as one who had been a force for good in their city. The Central Conference of American Rabbis pays tribute to the memory of one who served well the cause of Judaism in the community in which he ministered. *Zecher Zaddik livrocho*. May the memory of the righteous be for blessing!

SAMUEL SHAMMAI KAPLAN

JOSEPH L. BARON

It was just ten years ago, at one of the last ordination ceremonies conducted by Dr. Kaufmann Kohler, that ten of us stood before the holy ark of the Hebrew Union College Chapel and received the

benediction of that venerable master. Samuel Shammai Kaplan stood out among us for stature and sturdiness. The ruddy complexion of his face and the smile that ever lurked about his eyes and mouth bespoke a splendid vigor of health tempered by an irresistible kindness of heart. Who would have thought then that he would be the first of his class to answer the inevitable summons?

Samuel Shammai Kaplan was born on August 18, 1894, into an Orthodox family in Greenport, Long Island. His public school education was paralleled by a Jewish training which determined his inclination toward the rabbinical profession. Whatever deficiency marked the formal religious schooling at the time was more than counterbalanced by the spirit of piety which permeated the traditional Jewish home. So, when young Samuel reached the age of "storm and stress," of criticism and doubt, he did not turn his back on his people and faith, but reached out for a synthesis that would include the old loyalties and the new visions. His quest was for a renewed faith, and he joined the movement of Liberal Judaism.

The psychological upheaval and spiritual struggle which marked the inner crisis of these boys who left their conservative background for a career in the Liberal rabbinate with a determination to reform Reform, still awaits treatment from the pen of a master. Few know the heartaches which these youths experienced, being misunderstood by their pious parents and not altogether welcomed by the extremists at the College. Samuel Kaplan was one of these men, who came to Cincinnati technically neither Reform nor Orthodox, but who clung to the positive values of both. His gentleness of disposition and inexhaustible faith came in good stead. A single incident will illustrate his broad tolerance, his beauty of character, and his conception of modern Judaism. On the day of our ordination, I observed that he wore a *talith ketana* with the holy fringes. I asked him why he put it on that day, and he told me that he wore it always, that the spiritual ideals which it symbolized and the psychological effect which it bore were still potent and necessary, and that, moreover, he had promised his mother years before never to discard this sacred emblem. He would remain true to his pledge even when he stood out as a solitary exception. He lived long enough to see the trend of Reform Judaism influenced mightily by

the Jewish reverence and loyalty and enthusiasm of himself and his fellows in spirit.

The University of Cincinnati conferred upon him the degree of Bachelor of Arts in 1919, and the Hebrew Union College ordained him as rabbi in 1920. Throughout the busy years of his ministry at Beth Israel in Meridian, Mississippi, Temple Israel in Tulsa, Oklahoma, and Sharey Tefilo in East Orange, New Jersey, in each of which he served for three years, he devoted many hours to Torah. He was preparing material on a thesis entitled "Philo and the New Testament." He served on the faculty of the New Jersey Normal School for Jewish Teachers. In all of his interests and activities he was happily encouraged and supported by his faithful and enthusiastic helpmate, Devera Kahn Kaplan. His children, Solomon and Jane, for whose care and education he dedicated his best thought and spirit, are a beautiful legacy which he left to his family and people.

The varied and rare avocations which elicited much of Rabbi Kaplan's time and energy illustrate the richness of his personality. His robust physique led him to a number of distinctions in athletics. The members of the Conference remember his fine tenor voice, which he devoted to the interpretation of old Synagog melodies. Few, however, know of his hobby in promoting the cultivation of livestock. He had his own farm for the raising of poultry, and was recognized throughout the country as an outstanding naturalist in this field. Four weeks after his demise he was awarded the highest trophies by the International World Meet of the Cornish Clubs, held at Madison Square Garden in New York, at which the produce of his farm won in an exhibit against his American and British competitors. His heart rejoiced while his hands labored to promote the welfare of living beings, and he saw in all the manifestations of life and nature both the exuberance of divinity and the opportunity of mankind for creative work.

It was on December 8, 1929, when he was returning from a pastoral visit, having performed a loving service to bereaved members of his congregation, that Rabbi Kaplan suffered fatal injuries in an automobile accident. He was conscious only long enough to tell how the misfortune occurred and to bless his dear ones with a smile.

Then he fell asleep. The next morning, at eleven o'clock, he breathed his last, leaving behind him thousands of grief-stricken friends in all walks of life, and scores of pupils in different parts of the land who had learned from him and through him to know and to love a rabbi in Israel.

The life of our colleague was cut so short that, as we turn now to pay tribute to his memory, we contemplate the promise of a career that remained unfulfilled. Samuel Shammai Kaplan combined in his character, as he symbolized in his name, the threefold glory of Jewish leadership, the idealism of the prophet, the devotion of the priest, and the love of labor and learning of the rabbi. His teachers and fellow students at the College, his comrades in the field of service, the men, women and children in three Jewish communities, as well as the members of his intimate family circle bear witness to the light and sweetness that radiated from his personality. That that "candle of the Lord" should be extinguished so soon, before it had the opportunity to glow forth into the full flame of a torch, is a sad loss to all. Let us find solace in the contemplation of his spirit in his all too short ministry, and in the hope that through his children his name and his soul will continue to live in Israel.

MAYER MESSING

MORRIS M. FEUERLICHT

Somewhere out of oriental lore has come the sage counsel: "So live that when thou art dead, no one will believe it." When a genuinely good man dies, the sheer consistency and evenness of his life makes it difficult for his contemporaries to realize that he has died in any commonly accepted sense of the term. Goodness and the man have become so naturally and inextricably one, that the man himself can no more die in our consciousness than does the goodness of which his body was but the fleshy symbol. In the calendar records, Mayer Messing, rabbi emeritus of the Indianapolis Hebrew Congregation and member of this Conference, died Janu-

ary 30, 1930 (Rosh Hodesh Shebat 5690), at the age of eighty-six. But so gently, so genially, so serenely, did he walk along the paths of kindness and goodness; so far into the calendar years did even the maturity and fullness of his physical life extend, that he had become somewhat of a legendary figure among his congregation: it was difficult to realize that he had gone.

For forty years, Mayer Messing stood in the active ministry of its pulpit, the three final years of this period in association with its present incumbent. Born in Gostyn, Posen, in 1843, and descended from a long line of rabbis, he was the second of three brothers who were members of this Conference. He became rabbi of the Indianapolis Hebrew Congregation October 21, 1867. His was one of the first congregations to follow the leadership of Isaac M. Wise in the founding of the Union of American Hebrew Congregations. He attended some of the earliest meetings in the organization of this Conference, and during the period of his active ministry was a faithful and regular attendant at its annual meetings. By the humility and geniality of his presence he won the uniform respect, affection and friendship of his colleagues young and old.

More than rabbi in any mere ecclesiastical or professional sense, Mayer Messing was a genuine human among his fellow humans. Like Moses, of whom it is written, *Vayigdal Mosheh vayetse el echov vayar' besivlosom*, "And Moses grew up, and went out among his brethren, and looked upon their burdens," Mayer Messing grew up in his community for sixty-three of the eighty-six years of his life. He saw and helped it grow in a day when personal contacts were closer, when friendships were less remote, when social ties were less artificial and urbane than those apparently characteristic of our current metropolitan and mechanistic era. Like Moses, he went out among his brethren of every class and creed; he walked with them, talked with them; he smiled, yea, laughed with them; for his was an always rollicking and bounding sense of humor deeply funded with anecdotes and tales reminiscent of the traditional Maggid in Israel. And like Moses, too, he not only talked and joked with his brethren; he also looked upon their burdens. Many a man who, like Atlas, felt the burden of a world resting upon his shoulders; who, in the pride of erstwhile pomp and circumstance, had held

aloof, but was suddenly stricken by the break of physical or economic misfortune; the sorrowful and heavy-laden, yea even vagabond and vagrant—all seemed to find a beaten path to his door. And he assumed their burdens,

“Careless their merits or their faults to scan,
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And even his failings lean’d to Virtue’s side.”

The stalwart yet modest figure of Mayer Messing will be vividly missed in this Conference, no less than in his congregation.

DAVID GOODIS

SAMUEL HALEVI BARON

In reverent paraphrase of the poet’s eulogy of another immortal poet,

I weep for David Goodis—he is dead. .

For him whose friendship to me throughout our Hebrew Union College days and after was akin to the classical comradeship of David and Jonathan, I would raise the voice of lamentation in the poignant measures of the Biblical threnody:

“Jonathan upon thy high places is slain!
I am distressed for thee, my brother Jonathan;
Very pleasant hast thou been unto me;
Wonderful was thy love to me,
Passing the love of women.

How are the mighty fallen,
And the weapons of war perished!”

In all humility and with heartfelt gratitude do I accept the painful privilege of offering to the Central Conference of American Rabbis these memorial resolutions for my departed friend, a *Mitzvah* which was also mine when I was given a humble part—by the side

of some of this Conference's guiding spirits and outstanding members—in the funeral service in New York, the interment service in Philadelphia, and the subsequent memorial service in Great Neck, Long Island. I speak now for all who knew him and for those who loved him.

Born in Philadelphia on September 25, 1899, David Goodis received his elementary, secondary, and university education there, and was granted his baccalaureate degree by the University of Pennsylvania. He graduated also from Gratz College for Hebrew studies in Philadelphia. Entering the Hebrew Union College in Cincinnati with advanced standing, he was ordained in 1927.

While holding a graduate fellowship in Jewish religious education at the Teachers' College of Columbia University, awarded by the Department of Synagog and School Extension of the Union of American Hebrew Congregations, he acted as rabbi in Amsterdam, New York. Later he became the rabbi of a newly formed congregation in Great Neck, Long Island, a pulpit which—with the aid and advice of some of his distinguished colleagues—was of his own creating.

On March 31, 1930, from Mount Sinai Hospital in New York City, he was translated unto the celestial Mount Sinai, upon whose heights he joined the *Yeshivah shel Ma'alalah*, the Academy on High. Called to the bedside of my friend, where several of his faithful colleagues were already holding vigil, it was my sad misfortune to arrive on the tragic scene just as he had breathed his last.

Though American-born and American-trained, David Goodis read and absorbed ancient and medieval rabbinic literature with great avidity. For this as well as for his wide general reading he possessed an exceedingly retentive and practical memory. He had a naturally homiletic mind endowed with the rare gift that

“Finds tongues in trees, books in the running brooks,
Sermons in stones and good in everything.”

David Goodis preached and practiced an ethical philosophy that affirms the inherent, intrinsic worth of every individual, the inalienable right of personality. In him, however, this doctrine of the sacredness of self did not lead astray to the anti-social extreme that

implies the sacredness of one's own self, with utter disregard for the rights and feelings of others. Rather did this carry with it as a corollary the conviction—which his too brief earthly life so well exemplified—that one of the highest virtues a rabbi can possess is humility.

Since it is a memorial resolution and not a sermon that I have been asked to give, I shall not be so presumptuous as to seek to apply, in the presence of my peers and my superiors, the moral furnished by his ethical philosophy of life as this gentle soul, this delicate spirit, lived it and taught it. I am but here to say that David Goodis is not dead. I cherish the faith, born of my love for him, that he still lives. Just as Beethoven, Chopin, Wagner, or Mendelssohn may be fondly pictured as standing by when ushered up by the performance of their sublime compositions, so, too, am I convinced—beyond the peradventure of a doubt—that whenever his friends, his dear ones, and his colleagues

“ . . . to the sessions of sweet silent thought
 . . . summon up remembrance of things past,”

his lips will also move in benedictine speech and he will be found at our side. For in the life of mind, of soul, of spirit, David Goodis lives and will live through all eternity.

JACOB NIETO

LOUIS I. NEWMAN

Rabbi Jacob Nieto, dean of the rabbis of the Far West, belonged to an old aristocratic line in Israel. His family traced its ancestry back to the days of the Spanish Inquisition; numerous servants of the Jewish cause are to be found in its chronicles. David Nieto (1654–1728) was Haham of the Sephardic community in London, and Isaac Nieto (1702–1774) was Haham of the Portuguese con-

gregation Sha'are Shamaim, Bevis Marks, London. Jacob Nieto was the son of Abraham and Hannah (Belasco) Nieto, and was born in London, England, December 22, 1863. He was educated at the Collegiate School of Kingston, Jamaica, British West Indies, at the College of the City of New York, New York City, the Emanu-El Preparatory School, New York, and the Jews College of London, England, from which he received his degree as Bachelor of Hebrew and Rabbi. He was teacher at the Jewish Orphan Asylum, London, and minister of the Jewish congregation at Sheffield, England. He came to California in May, 1893, as rabbi of Congregation Sherith Israel, San Francisco, and continued as its leader until his death on March 26, 1930.

Rabbi Nieto was an impressive figure to behold, tall of form, distinguished of mien, rare and unique in manner and appearance. Whenever he passed by, hosts turned to remark and gaze upon him. He was without doubt one of the best informed and most cultivated men in the American ministry. His mind was a treasure-house of Jewish lore and universal learning. He was a nimble conversationalist from whose lips words of wisdom flowed in veritable torrents. He had immense insight into human nature and classic sympathy for the foibles of erring mortality. He wielded a facile pen, touched with wit and kindness. His opinions were incisive and profound. He was great-hearted to a fault, and no one who came to him for counsel and assistance was turned aside if it lay within his power to help. Multitudes with vexing problems partook of his knowledge and humane guidance.

Rabbi Nieto had unbounded capacity for making loyal and abiding friends. The funeral services in Congregation Sherith Israel were attended by thousands in all walks of life who thronged the vast structure and packed the streets surrounding the temple as the funeral cortege passed by. Rabbi Nieto interested himself in fraternal organizations, and was a member of the Masons, Islam Temple, A.A.O.M.S. (past president, Grand Orator and Chaplain, Grand Lodge, California), Scottish Rite, 33rd Degree.

He was the author of *The Romance of Poverty*, editor of *The New Occident*, contributing editor of *The Jewish Journal*, and feature writer for the *San Francisco Bulletin*. He was one of the first

to propose the idea of Temple Centers, and organized the Young Men's Hebrew Association of San Francisco in 1895. He was an organizer and president of the Jewish Educational Society of San Francisco; president of the Board of Rabbis of Northern California, and of the Western Association of Jewish Ministers. He was past president of the District Grand Lodge No. 4 I.O.B.B., and an active figure in the development of Jewish communal life. As the leading rabbi in years of service on the Pacific coast, he held the affection and esteem of his colleagues, who co-operated with him in the defense of the Jewish name in Jewry and the general commonwealth. He was a tower of strength in the effort to combat "the King of Kings" and the Freiburg Passion Play. He successfully led the movement to remove politics from the San Francisco Board of Education, and co-operated in the movement to defeat the so-called Release bills in the California Legislature, and the Bible Amendment at the polls in 1926.

In 1926 Rabbi Nieto visited Palestine; though not a Zionist, he was a friend of the upbuilding of the Holy Land and lent his voice and pen to the cause.

He touched the civic life of San Francisco at a thousand points. For nearly four decades he was a significant factor in shaping the communal consciousness. His views were widely quoted. No cause of liberal or humanitarian impulse lacked his championship. The underprivileged were his special charge, and he dedicated to them the strength of his advocacy. He was chairman of the Third Party movement of Northern California in 1920; since 1911 he was a leader in the effort to abolish capital punishment, and was president of the Anti-Capital Punishment Society of Northern California; he was president of the Industrial Peace Association, and signed the petition to Governor C. C. Young on behalf of the release of Mooney and Billings. He was an admitted friend of the labor groups and expounded their principles in graphic and forthright fashion. During the days of the San Francisco earthquake he proved a tower of strength in the hour of crisis and its aftermath. There was enormous courage in Jacob Nieto. Nothing ever overbore his spirit. He realized full well the burden of his calling, and bore his duties unflinchingly and becomingly.

The beautiful synagog building in which he ministered for thirty-seven years until his election as rabbi emeritus in 1929 was a genuine monument to his influence, service and memory. But an even more lasting symbol of his life-work is to be found in the hearts of the great company of those who as children sat at his feet, and in manhood and womanhood carried with them in their hearts his words of instruction and inspiration. Far from the chief centers of Jewish activity he worked in the vineyard of Israel. He kept apace of every development of Jewish life; he welcomed every new form of Jewish community progress. His preachment savoured of the mood of the gentle preacher Koheleth. He was keenly sensitive to the inequalities of life and deeply aware of its frequent injustice. But his words never discouraged or depressed his listeners. Their eloquence was exalting, their intelligence stimulated the mind, their inherent graciousness kindled the sympathies. He never thought of himself or the community's applause if he believed the occasion warranted plain and fearless speaking. He preached righteousness in the great congregation and exemplified for his colleagues the highest standards of prophetic candor and courage. Though many of his fellow rabbis did not have the privilege to know him face to face and to share experiences with him through frequent meeting at conferences and conventions, they can, nevertheless, add their tribute of honor and esteem to the multitudes which have already been uttered.

Be it resolved, then, that this memorial be recorded in the annals of the Central Conference of American Rabbis, and that an expression of condolence go forth to his bereaved wife and family. Jacob Nieto has joined the company of Israel's servants who brought luster before him to the name of Nieto. When they greeted him in the *Yeshiva shel Ma-alah* they must have looked upon the chronicle of his achievements and pronounced it in goodly accord with the high tradition entrusted into his keeping.

MAURICE H. HARRIS

NATHAN STERN

"God kills the workman but carries on the work." Herein lies alike the pathos of human experience and the inspiration of honest labor. The pathos arises from the nature of things that, however famous the individual or however devoted the career or however praiseworthy its attainments, every human life does come to an end. Nevertheless, the inspiration of sincere and genuine endeavor emanates from the assurance or from the hope that whatever effort of the brain or harvesting of the spirit is worth while will abide and, in the sea of time, will bear unto better things those who come after us. Wherefore, the tidings of death and particularly of a faithful servitor of the Lord are met, according to Jewish custom, with the traditional exclamation of praise: **ברוך דין האמת** "Blessed be the Arbiter of truth." Similarly, blessed be the Arbiter of truth and praised forevermore be the righteous Tribunal in whose courts truth eternally will abide was the benediction which rose to the lips of many, fervidly enunciated June 23rd of this year when Maurice H. Harris passed from life in order that his life's work might hold of eternity.

Maurice H. Harris saw the light of day in London, England, on November 9, 1859. His father and his brother have served with distinction in the English Jewish ministry. The old country, however, could not hold our colleague who came to America at the age of nineteen. For some time after his arrival he clerked in New York City in order to sustain himself while he continued his higher education and his training for the ministry. His preaching began while he was yet a student. Since 1882 he has been rabbi of Congregation Hand in Hand of New York whose name was changed to Temple Israel of Harlem and still later changed to Temple Israel of New York. Unto this congregation, one of the most influential and prominent in the East, he ministered for well-nigh half a century with loyalty surpassed by none, with distinction equaled by few,

with a reciprocated faithfulness and love that are the very essence of his high profession. Large though his congregation is, exacting and engrossing as the duties and responsibilities of its spiritual leader necessarily were, he found time to widen the sphere of his usefulness. His value to American Israel lay not merely in being minister, preacher and lecturer. He won his spurs, too, as publicist, educator and communal organizer. To the problems of Jewish education he brought the best that was in him. Throughout our country and in English-speaking lands his textbooks are known. *The People of the Book*, *Thousand Years of Jewish History*, *History of Mediaeval Jews*, and *Modern Jewish History*, coming from his pen and by their use in religious schools, have brought the Jewish child and budding Jewish youth into the fold of his disciples. The less fortunate were also his charge and his wards. He was the founder and honorary president of the Federation Settlement of New York whereat those of restricted means gained strength of body and refreshment of spirit. The wayward likewise touched his sympathies and found in him a stay and helper. He was charter member of the Jewish Protectors and Aid Association which merged into the Jewish Board of Guardians. He saw New York City grow from comparatively small proportions so far as its Jewish population is concerned to the largest center of Jewish interests in the world. Throughout this period of change and of growth his counsel and his co-operation were readily sought and as freely and as gladly bestowed. The man, the citizen, and the Jew were clad in dignity in all he said and in all he did. Esteemed though he was by the laity, he was even more respected by his colleagues; for the rabbi in him interpreted and articulated in him the man, the citizen and the Jew. To the councils of the Central Conference of American Rabbis he brought a ripened judgment and a depth of experience that commanded attention and consideration. At different times both rabbinical associations of New York City claimed him as leader, for he had been president of the New York Board of Jewish Ministers and, at the hour of his death, he was the executive officer of the Association of Reform Rabbis of New York City and Vicinity.

Bearing nobly and with honor many burdens throughout his

years of service, a worker to the end, his life was a prayer and his prayer a life that read:

“O Thou the Lord and Maker of life and light!
Full heavy are the burdens that do weigh
Our spirits earthward, as through twilight gray
We journey to the end and rest of night;
Tho’ well we know to the deep inward sight
Darkness is but Thy shadow, and the day
Where Thou art never dies, but sends its rays
Through the wide universe with restless might.

“O Lord of light, steep Thou our souls in Thee!
That when the daylight trembles into shade,
And falls the silence of mortality,
And all is done, we shall not be afraid,
But pass from light to light: from earth’s full gleam
Into the very heart and heaven of our dream.”

In grateful recognition of his distinguished service to the New York Jewish community and to American Israel, the Central Conference of American Rabbis records the loss, through death, of Maurice H. Harris and resolves that an expression of deep sorrow and sympathy at his passing as well as an appreciation of his loyal and effective services be sent to his bereaved widow and to the members of his family.

E

CONTEMPORANEOUS HISTORY

Seventy years ago, in 1860, the first organization was founded to protect and further the interests of world Jewry. This was
I the Alliance Israélite Universelle, created by 17 young Jewish idealists who felt the need of a union of Jewish forces after the unfortunate Damascus and Mortara affairs. Since the day of its inception the Alliance has striven to secure and maintain Jewish civil rights, and to promote Jewish education everywhere. Ten years after the foundation of the Society it established the first Jewish agricultural school in Palestine, Mikweh Israel, near Jaffa. This school has done much to further scientific farming in the Holy Land both among Jews and Arabs. Your committee recommends that this Conference congratulate the Alliance on its seventieth birthday as a humanitarian institution and on the sixtieth anniversary of the establishment of the Palestine Agricultural School.

This year the World Union for Progressive Judaism will hold its second biennial meeting. This Union embraces many Diaspora groups, who, though divided in practice, are united by a com-
II mon liberal attitude toward Jewish traditions and the solution of Jewish problems. The Union is striving to make of Judaism a more vigorous and effective religion. It deserves our most cordial support. Your committee, therefore, recommends that this Conference, through its delegates to this Union, convey its heartiest good wishes.

In the past year there has finally appeared in Prussia a Liberal Union Prayer Book (*Liberale Einheitsgebetbuch*). The publication of this work marks a step forward in the organization of Reform
III Jews in Germany, a unifying measure that has been fought for for almost a century. This work was encouraged and furthered by the Association of Liberal Rabbis of Germany (*Vereinigung der Liberalen Rabbiner Deutschlands*). It is hoped through this prayer book to effect a much desired uniformity of liturgic expression in German liberal Jewish circles. Your committee therefore recommends that a letter be sent to the *Liberale*

Kultusausschüsse des Preussischen Landesverband congratulating them on the appearance of their prayer book and expressing the hope that it may be adopted as the norm by the liberal German-speaking congregations of Central Europe.

Two facts are outstanding in the history of European Jewry within the past year. The one is the dreadful economic status of Polish Jewry. A Jewry of almost three million people, the source of rabbinical life for the past four hundred years, is undergoing **IV** economic annihilation. The causes are manifold; not only the Jew but the Poles, too, are suffering. There can be no doubt, however, that if the Polish Government were so inclined it could do something to ameliorate conditions for the Jew which have already reached a catastrophal stage. Your committee recommends that the Conference delegate a committee of rabbis who officiate in or near Washington to interview the new Polish ambassador, Tytus Filipowicz, impress upon him the gravity of the situation, and request that the Polish Government accord Polish Jewry the same economic opportunities that it accords its other citizens.

The other outstanding fact of the past twelve months in Europe is the patent realization by all that Russian Jewry has little opportunity to maintain itself religiously. There are some indications, however, that the present Soviet authorities are somewhat **V** less inclined than heretofore to persist in their policy of absolute intransigence. It is within the realm of probability that the Soviets might accord a sympathetic audience to those religionists who are known to manifest a friendly interest in the present Russian government. One thing is certainly obvious: attacks on the religious policy of the Soviets have not availed; appeals may. Your committee therefore recommends that the Executive Committee get in touch with other liberal religionists, Christians and Jews, to discuss the advisability of dispatching a mixed religious commission to Russia to seek an amelioration of the present laws that make difficult religious practice and instruction. Such a commission can do no harm; it may do a lot of good, and the religious welfare of hundreds of thousands of Russian Jews is certainly worth struggling for.

Last August, 1929, the most eminent Jews of America, under the leadership of Louis Marshall, met in Zurich to effect the establishment of the Extended Jewish Agency for Palestine. As if in answer to this united front presented by world Jewry for the peaceful furtherance of Jewish work in that land, murderous riots broke out that racked the body of the Holy Land from the 23rd VI of August into the second week of September. Over a hundred Jewish men, women and children were murdered; many of them were pious students of our Holy Torah in the Yeshibot of Safed and Hebron, in those ancient towns from which Halacha and Mysticism have ever spread to enrich Jewish learning in all lands. The culmination of these tragic three weeks was the death of that great leader in Jewish life, Louis Marshall, who passed away September 11. Marshall was a sincere, loyal Jew, devoted to his people, endeavoring to the best of his abilities to aid all parties in Jewry, both here and abroad. Since 1906 he had been one of the leading figures in the American Jewish Committee, and since 1914 a great force in the Joint Distribution Committee. It is hardly an exaggeration to say that no major action was initiated in American Jewish life in the last decade or two without his support and approval. From 1924 to 1929 he was active in the negotiations that ended in the formation of the Extended Jewish Agency. The unique Allied Jewish Campaign for Palestine rehabilitation and East European Relief is one, had he lived, in which he would have actively participated. Your committee recommends that this Conference rise in silent prayer for a minute for those of our co-religionists who were brutally done to death in Palestine. It recommends further that a letter of condolence be sent to the family of Louis Marshall and that a message of encouragement and a promise of active support be forwarded to the officials of the Allied Jewish Campaign.

Thomas G. Masaryk, the President of the Republic of Czechoslovakia, celebrated his eightieth birthday, March, 1930. He is a distinguished liberal and has always been fair and just to the VII Jew. He has earned the gratitude of all Jews by his fearless defense of the unfortunate Leopold Hilsner, who was accused in 1899 of a ritual murder. He consistently fought the reactionaries, the clericals and the anti-Semites who attempted to make capital of

the sentiment against the Jew, and he suffered, too, for his convictions, for his sincere liberalism. Ten years ago, Gotthard Deutsch, of blessed memory, then chairman of this committee, moved "that this Conference express to the celebrated scholar and high-minded statesman its sincere wishes for a long and useful activity in his high office and for the prosperity of the country whose first executive head he is." Your committee today repeats this recommendation.

During the month of March, Young Judea formally celebrated its twentieth anniversary. This is the most powerful and active Jewish youth group in this country. It has about 600 branches.

VIII Young Judea, which is primarily orthodox and nationalistic in its sympathies, is part of the ever growing Jewish youth movement in this land, a movement that is quietly but effectively emphasizing positive values in Jewish life and tradition. All these societies of young men and women merit our keenest approval, and it is for this reason that your committee recommends that this Conference send its congratulations to the leaders of this fine association.

Three groups in Jewry are now publishing Jewish encyclopedias. In Berlin there have already appeared three volumes of the five-volumed *Juedisches Lexicon*, and five volumes of the fifteen-

IX volumed *Encyclopaedia Judaica*. In the United States a member of this Conference is the editor-in-chief of the projected *Cyclopaedia Judaica*, which will probably consist of eight volumes. All three ventures are aiding materially the extension and popularization of Jewish knowledge; all three works will serve to emphasize cultural content in Jewish life, and your committee therefore recommends that a letter of encouragement and approval be sent to the editors-in-chief of these three enterprises.

It is obvious to the student of present-day tendencies in American life that clericalism and an intolerant narrow nationalism are growing rapidly. This sentiment expresses itself in a dislike for

X foreign-born citizens, a suspicion of aliens, a distrust of non-Protestants. This feeling is to a large degree responsible for the agitation that will lead inevitably to the complete closing of the gates to immigrants. The closing of the gates to all immigrants will no doubt be followed immediately by the surveillance of all

non-citizens and the establishment of a system of petty espionage and bureaucratic tyranny. There are without doubt thousands of Jews in this land who have not yet availed themselves of the privilege of American citizenship. In the near future these men and women will be exposed to a petty control that will be irritating and vexatious. It is the business of this representative body to anticipate problems and prepare for them. Your committee therefore most urgently advises the Conference: (1) to impress on every rabbi the need of encouraging the naturalization of Jewish aliens in the country, (2) to bring this matter to the attention of the Synagog Council of America, the Jewish Welfare Board and the Americanization Committee of the I.O.B.B., so that immediate, joint and effective action may ensue.

Dr. Israel Davidson, professor of Jewish Literature in the Jewish Theological Seminary of New York, celebrated his sixtieth birthday,

May 27, 1930. Davidson deserves great praise for his studies **XI** in medieval Hebrew and particularly for his monumental catalog of Hebrew poems. Your committee recommends that the Conference felicitate him on this happy occasion and congratulate him on his achievements in the science of Judaism.

Morris Joseph, the minister emeritus of the West London Synagog of British Jews, died April 17, 1930, at the age of eighty-two.

Through his "Judaism as Creed and Life" and his charming **XII** sermons he exerted a profound influence on English-speaking Jewry in all parts of the world. His spiritual and ethical interpretation of Judaism, his intelligent and moderate liberalism were felt not only by rabbis but by thousands of laymen who read his books. Your committee therefore recommends that this Conference convey to the bereaved family its most heartfelt expression of sympathy.

The past few months have seen the withdrawal of 3300 **XIII** labor certificates of immigration into Palestine. This action has disheartened millions of Jews who are devoted to the Zionist ideal and sadly discouraged the many who have supported the Extended Jewish Agency. The immigration ban makes impossible the execution of the Mandate for Palestine to which Great Britain has solemnly pledged itself. Your committee feels

that a great injustice has been done world Jewry, and recommends:

That a dignified protest against the British decree be made to the British Ambassador at Washington.

We further recommend that the Central Conference of American Rabbis endorse unreservedly the position of the Jewish Agency with respect to the recent limitation of Jewish immigration into Palestine; *and be it further resolved*, that a copy of this resolution be forwarded to the Jewish Agency.

The following anniversaries may be of interest to the members of the Conference:

450 Years Ago

1481. First Maranos in Spain burnt at the stake in Seville by the Inquisition.

400 Years Ago

1531. Introduction of the Inquisition into Portugal.

300 Years Ago

1631. Death of Rabbi Samuel Edels, the Meharsha. Distinguished Polish Rabbinical scholar.

150 Years Ago

1781. Birth of Rebecca Gratz.

Publication of the epoch-making work of Christian William von Dohm: Concerning the civil improvement of the Jews.

100 Years Ago

1831. Birth of Judah Loeb Gordon

Birth of Meir Friedman

Birth of Adolf Neubauer

Birth of Baron Maurice de Hirsch.

50 Years Ago

1881. Death of Benjamin Disraeli.

German anti-Semitism at its height

Outbreak of the terrible Russian pogroms and beginning of mass immigration to the United States.

F

CONTEMPORANEOUS LITERATURE

BIBLICAL

The Aramaic of the Old Testament, by H. W. Rowley. Oxford University Press, London, 1929.

This book is a grammatical and lexical study of the language of Daniel, Ezra and Nehemiah in the light of the knowledge afforded by the Elephantine Papyri. From the study of the linguistics, the author concludes that the Aramaic portions of the Bible were written in the third or fourth century before the Common era. The work on the whole displays ripe scholarship.

Palestine in General History. The Schweich Lectures for 1926. British Academy Publications, London, 1929.

Two lectures by Prof. Theodore H. Robinson and J. W. Hunkin on the history of Palestine carry the account to the Fall of Nineveh and from Nineveh to Titus respectively. A third brief disquisition describes Petra and Palmyra. This small volume fills a much-needed want, and is of interest to both specialist and general student. Recent discoveries in the Holy Land are utilized, in addition to all the literature and monuments available. The book is well illustrated.

The Day of Jahweh, by William Arthur Heidel, Ph.D. Published for the American Historical Association by The Century Company, New York, 1929.

The author, a classical scholar, makes a voluminous attempt to study the day of Jahweh and the entire Jewish holy-day scheme by an approach of the problems from the side of Greek sacred days and Greek ritual. The material gathered is enormous and the analogies between the Greek and the Semitic cults are often striking. The author's theories and conclusions may, however, be questioned. As a mine of information the book has decided value.

A Short History of the Jews, by E. E. Kellett. The Dial Press, New York, 1929.

This little handbook of the history of Israel down to the Roman period leaves little to be desired. It is well written, authoritative, sound, and fair. It is supplied with maps, glossary and tables to aid the student.

The Tower of Babel, by Hugo Gressmann. Edited with preface by Julian Obermann. Jewish Institute of Religion Press, New York, 1928.

These last scientific words of the late lamented German Biblical scholar are the Stroock Lectures, delivered by him at the Jewish Institute of Religion. Gressmann brings his fresh radicalism to a discussion of Babel as he did to all his other work. He traces all the elements, Babylonian, Persian, and others that contribute to the Bible account and shows how the Israelites welded these strands into a cord that can be called their own production.

Hebrewisms of West Africa, by Joseph J. Williams, S.J., Ph.D., Litt. D. The Dial Press, New York, 1930.

The author, a Jesuit father, spent five years among the black peasantry of Jamaica. Becoming aware of the strong character-type of the dominant strain among negroes of that island, he studied their customs and found what seemed to him to be evidences of old Hebraic influence, especially in their Obi witchcraft, which he connects with the Biblical term "Ob." In order to learn more about these customs he transferred his studies to the Ashanti Gold Coast, where most of the Jamaica negroes were brought.

Among the Ashanti in Africa, Father Williams found many "Hebrewisms," such as marriage customs, purification ceremonies, twelve tribe theory, New Year festivals, and especially certain interesting loan words, such as Yame, the name for the Supreme God, which word he identifies with Yaweh.

In order to explain these "Hebrewisms" he makes a study of the entire Jewish Diaspora in Africa. He finds three possible lines of Hebrew migration from the Near East to the Gold Coast: One, the well-known penetration of Hebrews from Carthaginian times down through the Saharan oases to Black Africa, a second migration from Abyssinia directly westward, and third, halfway between the northern and the southern lines, a long trek from the First Cataract in the fifth century by the Jews of Elephantine along the line of Kordofan, Lake Chad, Gao, and so to Ashanti.

The author does not make the mistake of assuming a racially pure migrating Jewish group, but posits a migrating wave of mixed blood in which Jews were dominant. This wave brought Egyptian architecture to Black Africa, founded the great kingdom of the Songhois, of which the first two dynasties were Jewish. From the Songhois the Ashantis learned their Hebrew beliefs and customs.

The book is chiefly a summation of the past literature on Central Africa. The author's habit of giving generous quotations introduces the reader to a vast amount of material. At times the author is

somewhat careless in his choice of authorities, but generally he sifts the literature with great care. While his conclusions are admittedly theoretical they have considerable plausibility. At other times his theological interest crops out, but never sufficiently to affect his judgment.

Ezra-Nehemiah, The Twelve, Five Megillot, by Professor Abraham Kahana. Tel-Aviv, 1929-30.

It is with special pleasure that we call the attention of the Conference to the appearance of these three additional volumes of Kahana's scientific commentary on the Bible in Hebrew. Among the collaborators of the editor in these volumes are Professor Max Margolis, Felix Perles, Aaron Kaminka and Hirshler. These recent volumes are on the same high plane of scholarship as their predecessors. What makes this excellent series especially valuable is the fact that the contributors utilize not only all available modern knowledge pertaining to the Bible but also the Rabbinic commentaries which are inaccessible to most non-Jewish scholars. Professor Kahana's series represents an achievement of the first order of scholarship.

The Lost Tribes a Myth—Suggestions towards Rewriting Hebrew History, by Allen H. Godbey, Ph.D., Professor of Old Testament in Duke University. Duke University Press, Durham, N. C., 1930.

The Lost Tribes a Myth, by Professor Allen H. Godbey, is a work of immense erudition in the fields of early history and anthropology. The title does not do justice to the wide scope of the work. The "lost tribes" question is only a point of departure for a detailed study of Hebrew origins, Jewish dispersion, world-wide propaganda for "Yahu-worship," and the question of the racial integrity of the Jews.

Dr. Godbey's thesis is that by the time the Aramaean tribes came into Palestine Yahu-worship already existed among their ethnologically mixed predecessors. The word "Ibri" was not ethnological but geographical, and referred to the mixed groups living west of the Jordan. The conquering Aramaeans, proud of their racial purity, gradually forced various peoples to claim Aramaean (and later "Jewish") descent. There was a steady Yahu propaganda all through the ages and all over the ancient world, through Palestinian trade colonies and military settlements. Thus most of North Africa (the whole Sahara region), Berber, Agan and Negro became Yahu-worshippers and considered themselves "Bnai Israel" or "Philistim." In Asia the worship spread through Persia, the Caucasus, southern Russia, Mongolia, China, and Japan. Yahu-worship thus covered

Asia and led to the claims of Bnai Israel descent still to be found in India, Afghanistan, and China.

In this setting, the whole "ten tribes" problem vanishes away. Since there was never any "pure-blooded" Israel who were the sole carriers of Yahu-worship, there are no pure ten tribes tucked away in some corner waiting to be rediscovered.

It is impossible to go into all the important matters dealt with in this book, as, for example, the idea that prophets, especially Deutero-Isaiah, represented the view opposed to the "Jewish" race consciousness, or that Yahu-worship is originally not Semitic, etc. It is sufficient to state that he gives a convincing picture of a widespread and successful Jewish propaganda beginning with the earliest times.

It is, however, somewhat to be deplored that Dr. Godbey, when speaking of Jewish pride of descent, uses rather bitter language of a type not quite suitable to a scientific work, e.g., "Their pioneer ancestors were not of the arrogant, modern, white Jew type" (p. 344), or when saying that the Judaization of the Malabar coast did not put an end to caste-distinction in India he adds: "How should they who assert themselves the Race of all races, the Caste of all castes, put an end to caste-distinctions in any people" (p. 355), or he refers to "the Jewish habit of announcing anything as done by Israelites, if the performers have been induced to accept Hebrew names" (p. 371).

Occasionally, the author, being rather carried away by his thesis, makes a number of curious text interpretations. Speaking of Ezra's insistence on ethnic purity, he asks, "Can the insistence that every worshiper swear he was of Aramaean ancestry come from him?" (Deut. 26:1-5). But the reference in Deuteronomy referring to the statement which was to accompany the bringing of first fruits is far from being a boast of ethnic purity. It is an expression of humble gratitude, saying in effect: "Although my ancestor was a mere Aramaean nomad, God has blessed me." So far is this from being a boast of pure Aramaean descent that many Jewish commentators did not believe that the word "Arami" referred to Jacob at all, but they mistranslated the verse as follows: "The Aramaean (Laban) tried to destroy my father (Jacob)!" The author speaks of the prejudice which must have existed in Palestine against Gerim and finds in the Psalms and elsewhere complaints of these "oppressed Gerim" as in Ps. 39:12 and even in Ps. 120:5 which he seriously translates: "Woe is me for I am a Ger of Mesech" (p. 588). The strangest translation of all is that of Leviticus 25:23, of which he says (p. 480): "The same rebuke (against the popular discrimination of the native Jew against Gerim toshabim) is embodied in

Leviticus 25:23: 'You are all only Gerim toshabim yourselves!' The speaker must have known (Godbey continues) that a segregate pure blooded ethnic Israel never existed." Now this verse forbids the final sale of land because, as it says, the land belongs to God and we are only God's tenants. To extract from such a clear statement a rebuke against Jewish ethnic pretensions is surely carrying a theory too far.

In spite of a number of such faults of temper and over-zeal, the book is a magnificent collection and arrangement of important material, and it gives for the first time, as far as the reviewer is aware, a full picture of the spread of Judaism (or of part-Judaism) all over North Africa and Asia.

JUDAICA

Rabbimica

Ginze Schechter, Vols. 1, 2, and 3. Genizah Studies in memory of Dr. Solomon Schechter. Vol. 1, *Midrash and Haggada*, by Louis Ginzberg; Vol. 2, *Gaonic and Early Karaitic Halacha*, by Louis Ginzberg; Vol. 3, *Liturgical and Secular Poetry*, by Israel Davidson. Published by The Jewish Theological Seminary of America, New York, 1928.

In these fine publications the Seminary honors the memory of its great president, a fine scholar and the discoverer of the Genizah treasures. The first volume deals with Midrashic and Haggadic fragments, some hitherto unknown, and others in versions differing from accepted texts. The second of the series contains a treasury of unpublished Halachic material of an obscure period in Jewish history, about which, as a result of these explorations, we shall have new knowledge and be able to revise our old.

The other volume, dealing with Hebrew Poetry, religious and secular, is edited by Dr. Israel Davidson, the author of the monumental index to Hebrew Poetry; *Ozar Ha-shirah ve-ha-Piut*. The volume contains not only a considerable amount of new poetic material, but reveals the names of at least thirty important personages hitherto unknown to Jewish history.

No word need be said about the scientific standard of these books. The names of Drs. Ginzberg and Davidson are sufficient guarantee of rich erudition and exact scholarship.

Ozar Ha-Geonim. Vols. I and II, by Dr. B. M. Levin. Haifa, 1928; Jerusalem, 1930.

The encyclopedic work of Dr. Levin on the responsa of the Gaonim has now reached the second volume. The erudition and painstaking

scholarship that Dr. Levin brings to his task are little less than marvelous. It is sincerely hoped that this thesaurus will not be hindered in its completion but that its devoted author may have the satisfaction of publishing the vast collection of material that he has, and that he has collated with the Geniza Geonica, thus illuminating a dark period in Jewish history.

The Commentary of Rabbi David Kimhi on Hosea. Edited with Critical Notes Showing His Sources, on the Basis of Manuscripts and Early Editions, by Harry Cohen, Ph.D., Columbia University Press, New York, 1929.

Dr. Harry Cohen, in the present volume, gives us a scientifically prepared edition of David Kimhi's *Commentary* on the Book of Hosea. In his Introduction, he gives all of the sparse data known of Kimhi's life, and discusses in detail the sources used by Kimhi. The *Commentary* itself, based upon manuscripts and an early edition, is in Hebrew and is accompanied page by page with variant readings and explanatory notes. The author also has prepared an English translation of the *Commentary*, which, it is hoped, will soon be published. The edition is scientific, well gotten out, and is a worthy addition to Biblical literature.

The Foundations of Jewish Ethics, by Armin H. Koller. The Macmillan Company, New York, 1929.

The cover leaf of this book is erroneous. The author of the book is not Professor Koller, as the leaf indicates, but Dr. Simon Bernfield, who himself has only compiled the book from the material in possession of the Union of German Jews (Germany). All this is correctly stated on the title page of the book.

The Foundations of Jewish Ethics is the first of a series of books which when completed will cover all the source material of Judaism.

This volume contains ethical source material classified in eight sections, each section being provided with a brief introduction by a well-known scholar. Then follow pertinent quotations from Jewish and Christian authors, ancient and modern. The introductions are clear, the quotations are very well selected, and the bibliography is generously full.

The book is a first-hand statement of Judaism and will be useful to students and to the general reader. Professor Koller is to be congratulated for having made the book accessible to the English reading public.

The Holy Kabbalah, by A. E. Waites. The Macmillan Company, New York, 1929.

The purpose of the present volume is primarily to show its (The

Kabbalah's) contribution to the sacred science of the soul. . . . This work has been written by a Christian mystic for the use of mystics. This purpose is amply fulfilled. The book discusses not only the sources and the chief texts of the Kabbalah, but also its doctrinal content, its connection with other mystic traditions and gives an adequate evaluation of Christian studies on the Kabbalah.

When the author confines himself to the subject of mysticism and leaves literary criticism alone, he shows his mastery of the subject. His opinions are moderate and his judgments sound. Except for the technical weaknesses due to unfamiliarity with original sources, the work is erudite, informative, and in general a valuable addition to mystic literature.

Studies in Sin and Atonement, by A. Büchler. Oxford University Press, London, 1928.

Theological works are all too few, yet their paucity is atoned for by a study such as this one in Sin and Atonement in the rabbinic literature of the first century. Beginning with an investigation of the concept of Torah, the observance of which was covenanted by Israel at Sinai, the author treats of the various implications in this. Idolatry is a breach of contract, the yoke of God's kingdom alone being permitted to Israel. To break this yoke is rebellion and sin. The need for repentance, national and personal, God's willingness to forgive, testify to the spiritual depth of early rabbinic Judaism. This volume, the author's sixtieth-birthday gift to the world, is a fit companion to Schechter's of almost the same name.

Cérémonies et Coutumes. Translated from the Italian of Leon de Modena, by le Sieur de Simonville. New Edition, Paris, 1929.

Leon of Modena (1571-1648), that many-sided and troubled genius of the Jewish Renaissance in Italy, rabbi of Venice, and author of many works of astonishing critical acumen and courage, wrote, at the request of an English nobleman, for James I, a description of all the ceremonies and customs practiced by the Jews of his time. The work was soon translated from the original Italian into English, French, Dutch and Hebrew.

The French translation was made by Richard Simon (1674), one of the pioneers in the science of Biblical criticism. This translation is now reprinted with all the archaic spelling. The introduction is by the famous Franco-Jewish author, Edmond Fleg, and is part of a series of books on Judaism published under his direction.

The Jewish Law of Theft, by Moses Jung, LL.B, Ph.D. Dropsie College, Philadelphia, 1929.

This doctor's dissertation is an exhaustive study of the Law of

Theft in rabbinic literature. The twenty chapters are carefully done and contain all the material. His little thesis is a welcome addition to Jewish legal literature.

LITURGY

Studies in Jewish Liturgy, based on a unique manuscript entitled *Seder Hibbur Berakot*. In two parts, by Abraham I. Schechter, Ph.D. Dropsie College, Philadelphia, 1930.

Palestine, the land of the Haggadah, the Midrash, and the old Piyyot, is also the cradle of the liturgy. Nevertheless, we know far less of the Palestine rite of the Liturgy than we know of the Babylonian rite. This is chiefly due to the fact that the Babylonian schools and exilarchs dominated Jewish life for centuries, so that their ritual decisions became the norm, and the *Seder Rav Amram* sent from Babylon to Spain became the best-known Jewish liturgical work.

In recent years scholars have learned more about the almost lost Palestinian rite. The Genizah has proved to be a fruitful source of information on this subject. Now Dr. Abraham I. Schechter adds considerably to our knowledge through this study of *Seder Hibbur Berakot*.

The Seder Hibbur Berakot was a liturgical manuscript found in the Turin library. It has attracted the attention of many modern scholars—Zung, Berliner, Solomon Schechter and Marx. In 1894 the Library was destroyed by fire, but fortunately Dr. Solomon Schechter had copied the manuscript referred to. Dr. Abraham Schechter uses, therefore, the manuscript prepared by his famous namesake.

The author comes to the conclusion that the manuscript is the oldest version of the Italian rite and is based almost entirely upon the original Palestinian rite. In order to demonstrate it he gives not only liturgical proofs but also the *a priori* proof of the close relationship between the Jewry of Italy and that of Palestine.

The second half of the book gives a full analysis of the contents of the *Seder Hibbur Berakot* and thus makes the work available for further study by other scholars. It is to be hoped that the author will have the opportunity of making an edition of the complete text of this unique liturgical work.

The Kaddish, by David de Sola Pool. Bloch, New York, 1929.

This is a new edition of the author's older work of the same name, which had become the standard treatise on the subject. New material is incorporated. The historical introduction is followed by

a careful detailed study of each paragraph of the various versions of the Kaddish. The author has made a most welcome contribution to liturgical studies.

PHILOSOPHY

Toldoth Ha-Filosofia B'Visrael, by David S. Neumark. Edited by Samuel S. Cohon. Vol. II, *Matter and Form*, published by the Alumni Association of the Hebrew Union College, Philadelphia, 1929.

This posthumous volume, consisting in part of fragments of the projected ten volumes of source material of Jewish philosophy planned by Dr. Neumark, has been ably edited by his beloved disciple and a colleague of ours, Professor Cohon. As time goes on Professor Neumark's importance grows and the tragedy of his death, taking him away when his important labors were just beginning, and when he perhaps was on the road to a synthesis between Jewish thought and modern life, is heightened.

This volume covers the story of Matter and Form, derived from Aristotle, an exposition of whose thought is given, through the early Jewish thinkers from Isaac Israeli to Maimuni. A fragment on the study of Attributes, to which the third volume was to be devoted, follows. We can all be grateful to Dr. Cohon for his unselfish devotion whereby Jewish learning has been greatly enriched.

Essays in Jewish Philosophy, by David Neumark. Published by the C.C.A.R., 1929.

These are essays in English, some of which had been printed before and which are here gathered into a memorial volume. The subject range is as wide as the treatment, varying from abstruse speculation to short reviews.

Crescas' Critique of Aristotle, by Harry Austryn Wolfson. Harvard University Press, Cambridge, 1929.

This study of one of the keenest of medieval Jewish anti-Aristotelians is a distinct contribution of a high order to the literature of Jewish philosophy. The work contains Crescas' criticism in his *Or Adonai* of the problems raised by Aristotle's *Physics* and his *De Caelo*. Crescas subjects Aristotle's statements on Infinity, Space, Motion, Time, Matter and Form to a severe scrutiny, contraverting the Stagirite and then giving his own views. Crescas' atomism foreshadowed some of the late philosophic or rather scientific thought of Newton and Galileo.

Dr. Wolfson gives an ample introduction, text and translation of the twenty-five propositions of Part I of Book I of *The Light of*

the Lord, and copious notes. Bibliography and indices are likewise supplied to this splendid scholarly work.

Philo. Translated by F. H. Colson and G. H. Whitaker. Vols. I and II. Loeb Classical Library. Putnam's, New York, 1929.

These first two volumes of a contemplated ten of the text and translation of Philo deserve a hearty welcome. The famous Jewish Hellenist is inaccessible to English readers. Thus far the text covers the Creation and the early chapters of Genesis. Introduction, notes and appendices are supplied.

Josephus, The Man and the Historian, by H. St. John Thackeray, M.A. With a preface by George Foot Moore. Jewish Institute of Religion Press, New York, 1929.

The greatest living authority on Josephus publishes here the lectures delivered at the Jewish Institute of Religion, covering the life and character and the writings of the Roman historian. The two chief problems of Josephus, the question of the interpolation of the Jesus passage and the Slavonic version of Josephus are carefully treated. Mr. Thackeray inclines to his well-known thesis that the Christian passage in Josephus is genuine, or at least the nucleus of the passage is.

Le Guide des Egarés par Maimonide. Pages Traduites de l'Arabe par Salomon Munk. Les Editions Rieder, Paris, 1930.

Edmond Fleg is the author of a series of Jewish Classics published by Rieder. The present work, the twelfth of a series, consists of the less abstruse portions of Salomon Munk's translation of the *Guide*. While, of course, the problem which confronted Maimonides, namely, how to harmonize Judaism with Aristotelianism, is no longer a pressing one, nevertheless Maimonides' spiritualization of Jewish tradition is still significant. This book will therefore find many readers among those interested in philosophy and theology.

The Highways to Perfection of Abraham Maimonides, by Samuel Rosenblatt. Vol. XXVII of the Columbia University Oriental Studies. Columbia University Press, New York, 1927.

The title *The Highways to Perfection* is not used by Abraham Maimonides himself, but is one selected by Mr. Rosenblatt as appropriate to the context of the work. The manuscript herein edited and translated has no title of its own, since it is merely the ninth division of a larger work entitled *A Comprehensive Guide for the Servants of God*.

This ethical work of the son of the great Moses Maimonides has, except for a few excerpts, never been published. The ninth divi-

sion published in this book is printed for the first time. The book gives the Arabic text and the English translation.

In addition to the text and the translation Mr. Rosenblatt gives a great deal of most valuable introductory material, including an orthographical discussion of the manuscript, a complete summary of its contents, and an analysis of its language. The author discusses also the age in which Abraham Maimonides lived as revealed in the manuscript, and reveals a most interesting connection between the mood of this ethical treatise and the ideas of the Sufis.

The book is richly annotated throughout and is a worthy addition to our present texts of the Arabic-Jewish literature.

Sefer Ha-Ikkarim, Book of Principles, by Joseph Albo. Critically edited on the basis of manuscripts and old editions by Isaac Hasik, Ph.D., Professor of Philosophy at the University of Pennsylvania. The Schiff Library of Jewish Classics, Jewish Publication Society, Philadelphia, 1929.

The Book of Principles, by Joseph Albo, who lived in Spain in the fifteenth century, is the last of the important works on Jewish philosophy produced by Spanish-Arabic Jewry.

This work is of interest to scholars because of the critical text. Dr. Husik, the editor, already well known for his *History of Mediaeval Jewish Philosophy*, has collated the first printed edition (Soncino, 1485) with a number of manuscripts. His Introduction is characteristically brief, clear and valuable.

The edition will also appeal to the general reader. The fine readable Hebrew text and the clear translation have earned for the book a place in the libraries of all who are interested in Jewish literature. Especially today, when Judaism must once more take cognizance of a new scientific world, the whole literature of the Spanish-Arabic School becomes once more important and interesting, since that literature concerned itself as we concern ourselves with the adjustment of our historic Jewish ideas to the new mental world about us. Of all the books of this school *The Book of Principles* is the least technical and the most likely to win a fairly wide popularity.

The editors of the Library of Jewish Classics are to be congratulated upon their choice of this book for their series. The memory of that prince in Israel, Jacob Schiff, gains new luster as each new book in the Schiff Library appears.

HISTORY

Frankfort and London, by Elkan Nathan Adler. Jewish Publication Society, Philadelphia, 1930.

These are two volumes of the Jewish community series which have thus far appeared. The more recent of these small volumes is a Jewish history of London from earliest times to the Balfour Declaration, with such other aids as the student and general reader requires. The Publication Society is to be congratulated in its attempt to publish this series. *London* appears to be a much better work than *Frankfort*, which tries to do the same for this important German city as is done for the English capital.

The Jews in the Christian Era, by Laurie Magnus. E. P. Dutton & Co., New York, 1930.

A History of the Jews, by Abram Leon Sachar. A. A. Knopf, New York, 1930.

These two books represent the most recent attempts at giving an account of our historical adventure. Magnus confines himself to the first eighteen Christian centuries and attempts an evaluation of the Jewish contribution to culture and a defense of the Jewish position rather than a strict history. He wants to show the world's debt, or rather that of Christianity, to the people that gave it its central figure and its religion. The book is spiritedly done, and though written from an Orthodox Jewish point of view, we can agree with much of it. Sachar's book is an attempt to write a complete history of thirty centuries in about four hundred pages. This book, too, is well written, the account moving interestingly and rapidly. But it leaves much to be desired. The author is unacquainted with original sources, his perspective is at times askew, as is evidenced by his emphasis on certain personalities and events and his all too frequent omissions of others of great importance. The special feature of the book is the social and the economic background that the author believes he has erected for Jewish history. On the whole Dr. Sachar is to be congratulated on having done a readable and creditable account of our people.

In 1929 the Jüdischer Verlag, Berlin, issued the tenth and last volume of *Die Neueste Geschichte des Jüdischen Volkes*, bringing this monumental work to 1914, followed by an epilogue covering the war and post-war period to 1928. Dubnow's history and theory of history have been discussed in previous years. The last volume is the only authoritative history for the past fifty years (1880-1928) that has appeared.

The Bridge between the Testaments, by Henry Kendall Booth. Scribners, New York, 1929.

A very readable account of a period about which little is known. No new light is shed and accepted theories are given. The volume is a good textbook.

The Religious Quests of the Greek-Roman World, by S. Angus. Scribners, New York, 1929.

A splendid presentation by a famous scholar in this domain of the cross currents of religion and thought that agitated the world at the time of the rise of Christianity. The various elements that went into the formation of the Christian religion are well treated.

Experience with the Supernatural in Early Christian Times, by Shirley Jackson Case. The Century Company, New York, 1929.

The last volume from the pen of the distinguished scholar of Christianity maintains the author's reputation for fine penetration and scientific acumen. It is a fitting companion to the previous book reviewed. In detail the various supernatural elements and manifestations are dealt with. The supernatural phase of Christian thinking has rarely been dealt with in the manner exemplified by Dr. Case. Its cult of healing, the making of faith superior to knowledge, the relation between church and state all receive excellent treatment.

NEW TESTAMENT

Jesus-Jeshua. Studies in the Gospels, by Gustaf Dalman, D.D., The Macmillan Company, New York, 1929.

In this work the author continues his discussion of the linguistic problem of the original words of Jesus, spoken by him in Aramaic, his native tongue. The studies of the words in the Sermon on the Mount, of those spoken in the Synagog, at the Passover meal, and at the Cross, form the bulk of the book. It is to be deplored that the author's fine scholarship is marred by a palpable anti-Jewish prejudice.

EDUCATION

Outline of Jewish Knowledge, by Israel Goldberg and Samson Benderley. Vol. I, *Founding of the Nation*. Bureau of Jewish Education, New York, 1929.

Introduction to Judaism, by Beryl D. Cohon. Bloch, New York, 1929.

Both of these works are for young people. The latter is confirmation material containing descriptions of Judaism and its sources, of the ideals and institutions of our religion, by a younger member of the Conference. The reviewer can testify to the excellence of this addition to books for adolescents.

The former is the first volume of a Jewish Book of Knowledge, that is to serve as a reference work in the Jewish home. The authors have done their work well; even to the format and illustra-

tions, the outline is excellent. It is hoped that the remaining nine sections will soon follow.

Seed of Abraham, by Morris S. Lazaron. The Century Company, New York, 1930.

These popular essays on ten so-called Jews, including Mary, Jesus, Marx and Disraeli, are from the pen of a fellow member. They are written with a fine glow and imagination. Opinions may differ, as the preface states, regarding the selection of subjects.

Mention should also be made of two excellent autobiographies, *Born a Jew*, by Boris D. Bogen (Macmillan, New York, 1930), and two volumes, *Childhood in Exile* and *Youth in Revolt*, by Shmaryah Levin. The work of the Zionist publicist is marked by a fine style and portrays a Jewish world that is passing or has already disappeared. *& Co.*, by Jean Richard Bloch (Simon and Schuster, New York, 1929), is the story, very well told, of the disintegration of a modern French Jewish family.

GENERAL

The Boy Prophet

Why I Am a Jew

The Life of Solomon, by Edmond Fleg. Dutton, New York, 1929-30.

These little volumes, the first two a defense of Judaism, and exquisitely done, and the last a Midrashic version of the life of Solomon, are worth while the reading and the keeping and form a welcome addition to our latter-day Jewish literature in the vernacular tongues.

Visits to the Holy Land and the recent Palestinian events have produced a number of works which ought to be mentioned. First *My Months in Palestine*, travel impressions by Max Heller, our late lamented colleague (Bloch, New York, 1929). *Palestine: Today and Tomorrow*, by John Haynes Holmes (New York, 1929), a gentile's survey of Zionism. *What Happened in Palestine*, by Maurice Samuel.

Jewish Influence in Modern Thought, by A. A. Roback. Sci-Art, Cambridge, 1929.

This book attempts to carry out all that is implied in the title. There are chapters on the genius of the Jew, the Jew and relativity, the Jewish slant on philosophy, etc. Philosophy and psychology predominate, as one would expect from the author, who is a psychiatrist. The volume contains valuable materials, though one

might disagree with some of the theses. The writer, however, has rendered the cause of apologetics a service.

Hebrew Union College Annual, Vol. VI (Cincinnati, 1929) continues the fine tradition of Jewish scholarship begun six years ago. A number of our members have articles in this number.

Another journal of great importance that has appeared during the past year is the *Hebrew Tarbiz*, issued in Palestine. It is devoted to the humanities and contains essays on every branch of Jewish knowledge. The journal deserves our support.

Yiddish literature has entered the front rank in the field of modern Jewish research. The language which, even in our generation, was regarded contemptuously as a "ghetto jargon" and as a medium for servant girls, and which was only recently and reluctantly conceded a place of honor in the palace of creative Jewish art and current Jewish journalism, has now invaded the sanctuary of Jewish scholarship. If the present trend continues to gain in momentum, it will become more and more necessary for the student of Jewish history and literature to go to Yiddish references and sources for material and inspiration.

The circumstances of history have determined the nature, the motives, the tendencies, and the methodology of Yiddish learning. Because it is particularly close to the heart and the life of the masses, it is actuated by patterns of folklore and colored by the dynamic socio-political interests of the Jewish proletariat. Because it is fostered by Slavic Jews, it has a literary affinity to the traditions and currents of Russia and Poland. Social psychology occupies a prominent place in the various departments of study. A strictly scientific discipline has been adopted, and the work is done largely through co-operative effort by means of correspondence, expeditions, academies, and encyclopedic collaboration.

The two main enterprises are the Yiddish Scientific Institute in Vilna, with a network of correspondents in seventeen countries, and the Jewish Division in the Institute of White-Russian Culture at Minsk. In the last annual report I described briefly the general aims and methods of the Vilna institution. Since then, we are in receipt of three valuable large volumes: The third issue of the *Filologische Schriften*, containing almost fifty monographs on various aspects of Jewish literature and folklore and Yiddish philology, etymology, bibliography, etc., with a résumé of the same in English; the first issue of the *Historische Schriften*, edited by A. Tcherikover, and consisting of twenty articles as well as a section of documents and source material, with a summary in Polish; and the first issue

of *Ekonomische Schriften*, edited by Jacob Lestshinsky, and including twenty-eight contributions, with statistical tables, bibliographical lists, reviews, etc., and a summary in German.

The Minsk institution has produced three volumes of its *Zeitschrift* (1926-28), under the editorship of B. Orshansky. These volumes consist of a total of 1,200 pages of research work in history, literature, folklore, philology, social economics, and documents. The plight of the suffering masses of Jewish labor in czarist Russia and the fervor of revolutionary idealism receive special attention; but there are also many valuable statistics, records, and evaluations of the bourgeois heritage. It is to be sincerely hoped that the wealth of Jewish source material in the archives of Russia will be edited and published by the responsible heads of the Jewish scientific and educational organizations in the land of the Soviets.

There is a treasury of Jewish historical, ethnographic, and literary material also in the two specially valuable Yiddish publications of New York. *Die Zukunft*, a monthly under the editorship of A. Liesin, is now appearing in its thirty-fifth volume, and compares favorably with any Jewish or non-Jewish monthly publication in America, except for the quality of paper on which its splendid contributions are printed. *Der Pinkes*, a quarterly for Jewish literature, language, folklore, and bibliography, is now entering its second year. It is edited by Dr. Jacob Shatzky, with the co-operation of Dr. M. Weinreich, Judah A. Joffe, J. L. Cohen, and S. Niger. These men are in close contact with the Yiddish Scientific Institute of Vilna, and the New York members have the facilities of American Jewish libraries and museums at their disposal. The editors of the *Zukunft* are in close contact with the Jewish labor movement in America, and have a point of view that should be of interest to every American rabbi.

A few recent publications of individual authorship deserve special mention. A fifteen-volume edition of S. Ansky's collected writings will be a handy and valuable source book for all who are interested in the subjects of Jewish social idealism, suffering and emancipation in Russia, and comparative folklore. Dr. Isaac Shipper has presented us with a three-volume exhaustive history of Jewish theater-arts and drama, from the earliest times to 1750 (*Kultur-Ligue*, Warsaw). A series of thirty-four biographical sketches, giving a vivid and accurate characterization of as many Jewish rabbis and notables in Eastern Europe during the latter half of the nineteenth century, is contained in Jacob Mark's *Gdolim Fun Unser Zeit* (New York, 1927). These sketches give us an insight into characteristically Jewish personalities who played a signifi-

cant rôle in the direction of the most important modern community of orthodox Jewry. A. R. Malachi's *Mekubolim in Erez Yisroel* (New York, 1928) gives us a number of romantic biographies of some Palestinian Cabbalists. The book, which does not pretend to be exhaustive in selection or treatment, succeeds in conveying a fine appreciation of the poetic and legendary halo which the popular imagination created about its mystic saints and heroes. The student of folklore will find in it not only the subject matter of an important phase of his field, but also references to the social and psychological conditions underlying it. A. Litvak's *Vos Geven* (Vilna, 1928) is a socio-psychological study of the Jewish laborers in Eastern Europe. The author gives us an intimate, yet strictly objective, account of the dynamic forces which actuated the material and spiritual life of the Jewish masses in pre-war Russia. The book is graced by literary beauty, and will be delightful as well as helpful reading for the future historian of the Jewish people.

JEWISH FOLKLORE

Interest in Jewish folklore is constantly growing, and important material on this subject continues to be published. The Association of Jewish Women in Germany issued a new edition of the *Maase-Buch* under the title *Allerlei Geschichten* (edited by Bertha Pappenheim, Frankfurt-am-Main, 1929). This famous book, which was issued for the first time in Basle in 1602, went through numerous editions, and the German Jewesses are right in believing that it still possesses much interest even for the modern Jewess. Miss Pappenheim's edition is printed in Latin characters but it clings mainly to the original Yiddish text. We understand that Dr. Gaster is editing the *Maase-Buch* for the Library of Jewish Classics of the Jewish Publication Society, but we believe that there is room also for a popular edition of the *Maase-Buch* for English-speaking Jewesses. While some of the stories in this collection are antiquated, the majority still possess an ethical import.

Mr. M. Lipson, who issued three years ago two volumes of quaint stories about Jewish celebrities of the modern period under the title *Die Welt Derzaehlt*, published this year the first volume of a similar collection in Hebrew under the title *Midor Dor* (Tel-Aviv, 1929). The Hebrew volume contains many of the best Yiddish stories in a very excellent Hebrew translation, but the author has also added hundreds of new ones, all of which illustrate beautifully the lives, thoughts, and deeds of many Jewish worthies. Mr. Lipson is doing a fine piece of work in a thorough manner. We shall await eagerly his future publications in this particular field.

There are a great many stories and legends about Palestine found

in books and current among our people, but up to recent years no attempt has been made to collect them. The first effort in this direction was made by the late Zechariah Fishman in his booklet *Agadoth Eretz Hakedoshah*, which was issued posthumously in 1927. We are now glad to record the publication of an almost exhaustive work on this subject by Zeev Vilnai under the title *Agadoth Eretz Israel* (London, 1929). While Fishman's collection contained only twenty-three stories, Mr. Vilnai has succeeded in getting together two hundred stories. Mr. Vilnai's work is made particularly valuable because of the references to the sources from which these stories spring. The legends are grouped according to places in Palestine, and many of them center even around trees and plants. Vilnai's book is a mine of golden material.

RELIGION

In the general field of religion a number of works must be called to your attention. The humanist point of view which now holds the stage is eloquently expounded in *The Quest of the Ages*, by A. Eustace Haydon (Harpers, New York, 1929). The interpretation of religion given by the University of Chicago professor, however much some of us may disagree with it, is valuable for the stressing of the human element even though the theistic factor is set aside. Somewhat similar, with the approach made through science and a bit more philosophic, is the work of Dr. Haydon's colleague in the department of philosophy, *Religion in an Age of Science*, by E. A. Burt (Stokes, New York, 1929). The author shows along what lines the reconciliation between religion and science must be made. Written in a more conservative mood is *Prayer*, by Mario Puglisi (Macmillan, New York, 1929), a translation from the Italian of a splendid essay on prayer. This is perhaps the first attempt to investigate the entire "emotional experiences which lie at the heart of the religious life." Of interest, too, is *Religion and the Modern Mind*, edited by Charles C. Cooper (Harpers, New York, 1929), a series of seven lectures representing seven different modern points of view, including a presentation of the Jewish position by Dr. Samuel H. Goldenson.

Two books on God may be taken as an antidote to the aforementioned anti-theistic humanism. The better of the two, *What Do We Mean by God?* by Cyril H. Valentine (Macmillan, New York, 1929), is on the whole a good presentation of the new theistic position. The other, *God*, by J. Middleton Murry, is a self-styled spiritual autobiography which reconciles science and religion by virtue of the author's own mystical experiences.

In the realm of the philosophy of religion two important works

must be cited. *Pascal's Philosophy of Religion*, by C. C. J. Webb (Clarendon Press, Oxford, 1929), and Kant's *Conception of God*, by F. E. England (George Allen and Unwin, London, 1929). Both books are indispensable to the student of religious thought and mark contributions in their fields.

The Cradle of God, by Llewelyn Powys (Harcourt, Brace & Co., New York, 1929) is an account of the rise of Judaism and especially of Christianity by a self-styled pagan.

The Sacred Fire, by B. Z. Goldberg (Liveright, New York, 1930), is a story of sex in religion, written to sell, of no great scientific or historical value.

Religious Life, Vol. XI of *Man and His World* (Van Nostrand, New York, 1929), contains five essays by E. Sapir, Shailer Mathews, Ernest F. Little, Rufus M. Jones, and Francis J. McConnell on different subjects, presented from the different points of view of the anthropologist, theologian, mystic, minister, and churchman. All are of a very high order.

A Treatise on the Gods, by H. L. Mencken, is done in the famous iconoclast's best style. It lacks learning and appreciation and abounds in unwarranted generalizations. It is by far the author's poorest work. After reading it one feels like praying, God save religion and the Jews from such liberals.

The Present and Future of Religion, by C. E. M. Joad (Macmillan, New York, 1930), is a philosopher's warning to religionists that they must be humanists. The author is a defender of the value thesis, which in his opinion religion must espouse. Religion can give life and the universe meaning.

PHILOSOPHY AND ETHICS

Two important works in this domain that appeared during the past year are *The Quest for Certainty*, by John Dewey (Minton, Balch & Co., New York, 1929), and *Process and Reality*, by Alfred N. Whitehead, (Macmillan, 1929). The latter are the Gifford Lectures for 1927-28, and as such have a religious interest. The famous philosopher-mathematician attempts a world scheme, a cosmological interpretation based upon the knowledge we possess of physics and biology. He tries to bring, among other things, the religious implications into clear relief and continues along the line of his earlier work. God as Providence, as the chief exemplification of metaphysical principles, is real. "He is the unconditioned actuality of conceptual feeling at the base of things . . . the principle of concretion." The book is very abstruse and difficult, as must be any attempt at making a new metaphysics, but is suggestive and worth careful study. It is still too soon to speak of

its meaning for religion. The Dewey book attempts to orient man in a mutable world where there are no absolutes, least of all absolute certainty. Life must take into account chance, and become adventurous. These Gifford Lectures for 1929 are the best written and clearest of the author's works, whose interests are not purely philosophical but human. Little is said of religion.

A good introductory volume of philosophy by a religiously minded thinker is *Types of Philosophy*, by William Ernest Hocking (Scribners, New York, 1929). The author makes helpful criticisms of present trends in thought and gives a constructive approach of his own, doing justice to science and the experimental attitude. Of worth, too, is *A Philosophy of Ideals*, by Edgar Sheffield Brightman (Holt, New York, 1928). The author contends that all philosophies, even the pragmatic, are actually based on an idealistic structure of the universe. If the world beyond man is ideal, religion naturally comes into its own.

A companion volume to Dewey's is *Logic for Use*, by F. C. S. Schiller (Harcourt, Brace & Co., New York, 1930), an introduction to the voluntarist theory of knowledge by the leading English pragmatist. The old logic is criticized and the new, less certain, is expounded. The presentation is clear and is an example of how philosophy can be written.

In *Matter, Life and Value*, by C. E. M. Joad (Oxford University Press, London, 1928), we have a presentation of the pluralistic position by one of the most brilliant of the younger British philosophers. The three concepts of matter, life, and value are discussed in the light of a pluriverse, special emphasis being placed on the reality of the last.

In *The Function of Reason*, by Alfred North Whitehead (Princeton University Press, Princeton, 1929), we have the author's Vanuxem Lectures delivered at Princeton in which he tries to prove that "Reason is the self-discipline of the originative element in history."

The Living Mind, by Warner Fite (Dial Press, New York, 1930), is a collection of essays by the distinguished thinker, covering a wide range of philosophic subject matter, yet chiefly concerned with problems of psychology.

Mind and the World Order, by Charles Irving Lewis (Scribners, New York, 1929), is the latest essay at an epistemology. The author's point of view is that of self-styled conceptual pragmatism, and it must be noted he makes a good attempt.

Essays in Philosophy, by Seventeen Doctors of Philosophy of the University of Chicago (Open Court, Chicago, 1929), is a varied collection of essays by modernists in philosophy, which are worth while reading.

The Greek Sceptics, by Mary Mills Patrick (Columbia University Press, New York, 1929), is a much-needed introduction to this phase of Greek thought. The task set by the author is done exceedingly well.

Aristotle, the Physics, by Philip H. Wicksteed and Francis M. Cornford, Vol. I, Loeb Classical Library (Putnam's, New York, 1929), fulfills the high standard of textual excellence and translation of the series of which it is an important part.

The Unrealists, by Harry Wickham (Dial Press, New York, 1930), is clever and devastating criticism of James, Dewey, Einstein, and other thinkers by a famous philosophical "debunker." The effort is interesting and entertaining and is a good antidote to philosophical and scientific pontificality.

A Modern Theory of Ethics, by W. Olaf Stapledon (Dutton, New York, 1929), is a difficult book in a discipline where all too little serious work is done. The general point of view is evolutionary, though spiritual factors are taken into account.

SCIENCE

Science and the Unseen World, by Arthur Stanley Eddington (Macmillan, New York, 1929), is the Swarthmore Lecture for 1929 in which the author presents his well-known point of view that science is confined to its own narrow sphere and cannot dictate in the domain of religion.

The New Book of Physical Discovery, by Floyd L. Darrow (Bobbs-Merrill, Indianapolis, 1930), is the best presentation that the reviewer knows of the new world that science has discovered. While accurate, the account is not too technical for the educated layman.

Modern Materialism and Emergent Evolution, by William McDougall (Van Nostrand, New York, 1929), is a spirited discussion of teleological causation denied by modern science. The author believes that the assumptions of religion and ethics in the regions of value and purpose are sound, and that science cannot assail this position, but uses it itself.

GENERAL

The thoughtful minister must be aware of the forces that are shaping modern life and he can receive much help in self-orientation from the following books, *Whither Mankind*, edited by Charles A. Beard (Longmans, New York, 1928), and *Toward Civilization*, edited by Charles A. Beard (Longmans, New York, 1930). The former is an analysis of Western technological civilization by ex-

perts in the various fields; the latter is an answer to their challenge as to what is to be done with our machine civilization and the problems it raises, likewise given by experts. A splendid summary on *The Planning of Civilization* is given by the editor.

Are We Civilized, by Robert H. Lowie (Harcourt, Brace & Co., New York, 1929), is a popular yet accurate handbook—a brief, readable introduction to civilization.

Our Business Civilization, by James Truslow Adams (Albert and Charles Boni, New York, 1929), is a picture of the famous American scene. The author deals with the dangers that threaten, and warns against an over-mechanization and submission to business ideals.

The Unity of the World, by Guglielmo Ferrero (Albert and Charles Boni, New York, 1930). A timely essay on international relations by the famous Roman historian that does not quite deserve the panegyric it receives in the foreword from Charles A. Beard.

FELIX A. LEVY, *Chairman*
JOSEPH BARON,
SOLOMON B. FREEHOF,
GERSON B. LEVI,
JACOB R. MARCUS,
S. F. MENDELSON,
ABRAHAM B. RHINE,
HARRY R. RICHMOND,
SAMUEL SCHWARTZ,
HARRY J. STERN.

G

THE UNION PRAYER BOOK

THE UNION PRAYER BOOK IN THE EVOLUTION OF THE LITURGY

SOLOMON B. FREEHOF

The title as worded by the Executive Board permits a choice between two different ways of treating this subject. We may either study the detailed changes in the phrasing of the various prayers, or we may attempt a general evaluation of the Union Prayer Book from the point of view of Jewish liturgical experience. The first, or detailed mode of treatment, has already been frequently dealt with; the second mode of treatment, namely to evaluate the entire book by the standards of the historic Jewish liturgy, has not often been seriously attempted. While it is indeed of scientific value to study in detail the phrasing of the various prayers and to compare such phrasings with those adopted by the Union Prayer Book, yet it is evident that nowadays our interest has veered away from such detailed investigations. In fact, a study of the principles involved in the present-day controversy over the Union Prayer Book will reveal how much more fundamental the problem is than a mere question of phraseology or of sequence.

As we analyze the present controversy we find that it amounts to a widespread revolt against the Union Prayer Book. From laymen and from rabbis, from great cities and from small, the cry arises that the prayer book is inadequate. This rebellion against the prayer book can be looked upon as a sign of spiritual health. For even those who are convinced that none of the strictures against the prayer book are justified must admit that open objection is better than dull compliance. If, in spite of the variety of opinions which are to be found in our Conference, our members would placidly accept the Union Prayer Book, they would thereby indicate that to them it is a matter of indifference what the prayer book may say; that the wording of the prayer book is of no great moment and that therefore it might as well be left alone so as to

save the trouble and expense of constant revision. But it is evident that the members of our Conference and numerous lay leaders are far from being indifferent to the prayer book. It is precisely because they feel that prayer ought to be significant that they desire to express their highest ideals through the prayer book of Israel. The present-day eagerness to reform the prayer book is an evidence of a deep-felt spiritual need.

Yet, although this widespread desire to reform the prayer book has a profound spiritual significance, the practical task of converting this desire into an actual achievement bristles with liturgical difficulties. It would be a comparatively simple matter to modify the prayer book if we could come to a fairly unanimous agreement as to what the prayer book should contain, and which ideal it should predominately express. But actually there is an astounding variety of opinion as to what mood should be emphasized in a new edition. Many of our members feel that the prayer book is woefully weak in its emphasis on practical social idealism. Others believe that its philosophy and theology are vague and shifty, that what the prayer book needs most is a clear-cut theological point of view on immortality, on the problem of evil, and so forth. Some believe that the prayer book is not Jewish enough in style, that it needs more Hebrew and a closer loyalty to historic liturgical forms in order to bind our Reform congregations closer to the world community of Israel. We will make no progress if each group insists that its particular ideal is the only desirable one. Not one of these ideals ought to be deprecated. To emphasize one of them in a revision and neglect the others will leave large sections of American Liberal Israel with the feeling that the prayer book does not answer their spiritual needs and is therefore not their prayer book. The feeling of alienation from the prayer book which many experience now will still exist after the revision. The problem is therefore larger than just a task of making a revision. Fundamentally the question is as follows: Is it possible ever to have a prayer book that shall be consistent in thought and yet meet the variety of ideals which are actually existent in American Liberal Judaism? Must consistency suppress variety? If not, how can they possibly be combined in one prayer book?

Besides the difficulty involved in the variety of religious ideals which seek expression in one prayer book, there is another liturgical difficulty arising from the constant revolt against monotony. Even if we feel ourselves to be in full agreement with the predominant mood of our prayer book, we nevertheless soon begin to find it dull. Perhaps we are not as prayerful as we should be, but the fact remains that it is impossible for most of us to repeat the same truths in the same language week after week and not find the words becoming mere rote. It requires tremendous concentration on the part of the reader and congregation to put fresh feeling into the same words service after service. The average worshiper soon abandons the effort and resigns himself to a polite but bored attention. Cannot the same ideas be expressed differently in different services? Must God's mastery over nature and His love for Israel always be poured into the mold of the same phrases? Yet if we should attempt to vary the language considerably we may lose the unity of the service; and surely there is a great value in a standard and regular service. Can we have a standard service which somehow will possess constant originality? Or is such a desire self-contradictory? Must regularity suppress flexibility, or can they in some way co-exist?

If, in accordance with our present mood, we would try to imagine a perfect prayer book, we would conceive of one which in some remarkable way would gather the ideals shared by all of Israel giving powerful emphasis to these different ideals, yet somehow putting them all into one book of common prayer—a prayer book which would use classic phraseology so that historic sentences become endeared to the worshipers and yet have sufficient flexibility of language so as to avoid monotony. Such a prayer book would indeed be ideal. It would solve our problem. Is it possible ever to create it?

Because such thoroughgoing problems are involved today, we must disregard for the present the minute analysis of the phrasing of the individual prayers, and try to arrive at the fundamental problems of our liturgy. The questions which concern us most are therefore these: Can we discover in the growth of the Jewish liturgy certain clear principles which may guide us in our present problems? To

what extent is the present Union Prayer Book in harmony with the fundamental principles of the historic liturgy? Can an ideal Union Prayer Book remain part of the continuous evolution discernible in the development of the Jewish liturgy?

The various problems which now perplex us are not new phenomena in Jewish life. Many of our specific ideals are indeed new, but their reaction upon the liturgy is virtually the same as it has been in the past. Seven centuries ago the need for a standard prayer book was even greater than today. Jews lived in many lands under a vastly greater variety of circumstance than today and were in great need of a common ritual in order to create a spirit of unity in the whole of scattered Israel. Yet, in spite of their need for the unity which a standard prayer book would engender, they were proudly aware of the individuality of type among them which also sought expression in the ritual. The Babylonian Jew with his passionate legalism, the Palestinian with his imaginative Midrashic myth making, the Spanish Jew with his interest in philosophy and science, and the German Jew eager to record his checkered history, all of these states of mind clamored for expression in the prayer book. What was done? Was standardization sacrificed to individuality, or was individuality suppressed in the interest of unity? Essentially our problem was their problem.

Besides the variety of moods which sought expression, the same rebellion against monotony existed centuries ago in our liturgical history. Their rebellion required much more courage than ours, because they loved the classical texts more than we are ever able to. They counted lovingly the words of the prayer book and deemed them holy; yet for all that reverence for inherited text, they constantly demanded flexibility and originality in prayer expression. Standardization and individuality, classicism and originality, these were the opposing aims dealt with in the development of the Jewish liturgy.

The historic Jewish solution was magnificently successful. It found a way of uniting Israel through a standard prayer book, and yet allowing variety of expression to different Jewries and different cities and even different individualities. It developed a prayer book with a classical text, whose historic words, become memorable and

beloved, yet achieved an astonishing flexibility. How this was accomplished is known to every student of the liturgy. The fixed, standard traditional and classic prayer text which united all of Israel was the *Siddur*; while the varied contemporary creative book which gave expression to individuality and the living spirit of prayer was the *Mahzor* with its *piutim*. Except for minor ritual variations the *Siddur* was the same for all Israel. It hardly changed from generation to generation and from land to land. But when the *Siddur* was enriched by the *piutim* and thus became the *Mahzor*, it was different from holiday to holiday, from country to country, and from city to city. In the *piutim* Spain expressed its philosophic interest, Palestine its *midrashic* mood, and Germany its historical experiences. Different cities recorded their communal vicissitudes and triumphs through the poetry of their *mahzorim*. Each holiday was made richly expressive and beautifully individual through special poetic prayers.

Of course after the age of printing, the text of the *Mahzor* became fixed. Much of the local poetry dropped out, since it was impossible to print different *Mahzorim* for each separate community. Yet even so, there still was a rich variation between holiday and holiday, country and country. But *before* the age of printing, the liturgy was not only rich and varied with regard to calendar and country, it was also astonishingly fluid. The material used in the same city was frequently different for the same holiday. Often the Hazan had before him a choice of *piutim* from which he could select at will. It regularly happened that certain poetry would drop out of use and other poetry take its place. Recent historic events, new literary modes would find original expression in the prayer service. In its grand era before the time of printing, the Jewish liturgy was at its richest creativity. It was free from formalism; it could never become a dead letter nor ever grow monotonous; for it consisted of a classic core and a constantly changing periphery. The unchanging *Siddur* alone would have been woefully inadequate to express a living spirit of prayer. The changing *Mahzor* alone would have destroyed Israel's spiritual unity. The perfect combination of both constituted a magnificent solution of a problem eternally inherent in all liturgies. It provided a liturgy which was both

standard and varied, fixed and changing, traditional and contemporary, classic and creative.

I believe that, from the point of view of Jewish liturgical experience, we are now able to evaluate the Union Prayer Book. The essential weakness of the Union Prayer Book is that it is merely a *Siddur*, and a *Siddur* will always be pitifully inadequate for a living spiritual mood. The finest prayer book, expressing the highest ideals in magnificent diction, would soon grow monotonously dull. Furthermore, to have the same book for every congregation, for every rabbi, with largely the same language for every holiday, and to expect that book to meet the needs of a living spirituality is to ask what will always be impossible even after the twentieth revision. A common standard prayer book is indeed essential but it is a *minimum* essential. It is necessary but inadequate. The Union Prayer Book is a *Siddur* and a *Siddur* is not, and can never be, enough.

It is evident that we are suffering from the fact that Reform Judaism is just at the very beginning of its development. As in other phases of Judaism, so also in the prayer book, Reform is still largely in its negative phase. At the beginning of the Reform era, the *piutim* had, after centuries of use, lost their living influence. When, therefore, the first Reform prayer books abolished the *piutim*, they very properly cleared away the useless debris of the past: but, having abolished that particular literature, they did not abolish the function which that literature so magnificently fulfilled in the period of its creation. We have mistakenly tried to get along, not only without the *piutim*, but also without the living creativeness and the blessed variety which the *piut* once provided. Surely it is evident that a living Judaism cannot express itself through a permanent fixed *Siddur* alone. We need the creative, variable expression represented by a *Mahzor*. There is no doubt that the Union Prayer Book can stand revision, but no revision will substantially solve our liturgical difficulties. Reform Judaism must do what classical Judaism did—it must become original and constantly creative in prayer. The positive phase of Reform Judaism must now begin.

Therefore, in the light of Jewish liturgical experience and guided by the logic therein discoverable, I am convinced that no matter

how much or how little, or how often, the Union Prayer Book will be revised, it must not and cannot of itself be sufficient for the living needs of American Jewry. No *Siddur* ever was. It must constantly be augmented by newly created prayer material. While the prayer book itself should be standard and the same for all Liberal Jewish congregations, the services based upon it should not and need not be the same for all congregations. Additional material augmenting the prayer book should vary from congregation to congregation according to the spirit of its leadership and the dominant ideals of the group. The additional prayer material should not be merely an added increment to the service created as a special task by a special committee, but should be the literary product of every prayerful soul among us, constantly compiled and made available to all.

I therefore propose to the Central Conference of American Rabbis the beginning of a new enterprise, namely, the creation of the Union Prayer Anthology, a book to be published entirely new every five years. The Union Prayer Anthology is to consist of prose and poetic prayers written by every member of the Conference and by those laymen who shall be prompted to express themselves prayerfully. A special Anthology Committee shall be charged with the task of encouraging and evoking the desire and ability on the part of every rabbi to write prayers for American Israel. This book is to be used at will as a supplement to every service. Each congregation shall select those prayers which suit its mood, and as much of the book as it desires. By a judicious use of the Anthology, a great amount of variety can be introduced into the successive weekly services. Moreover, while the basic prayers will be identical in all Liberal congregations, the emphasis of any particular service will be one of the social service or of mystic search or of historic Jewish unity, according to the spirit dominating each congregation.

The solution which I propose possesses the following advantages: (1) It keeps the service creative, yet makes it unnecessary to revise the Union Prayer Book every few years; (2) it maintains a book of common prayer, yet allows for individuality in every congregation; (3) it permits the language of the prayer book to become classic and beloved, and yet keeps the service from becom-

ing stereotyped; (4) it maintains historical continuity, yet fosters creativeness in prayer; (5) it is in harmony with the highest Jewish liturgical tradition.

Al ta'as teflosecho keva, the Liberal Jewish service in America should never be a stereotyped exercise, the same everywhere and every week. It should be an experiment and an adventure in prayer and reverence. If the old Jewish service was able to achieve a liturgy which could vary from service to service, from city to city, then there is no reason why we, who deem ourselves to be more experimental in mood than our predecessors, should not achieve the same freedom. We can do so just as well as did our predecessors, unless we are willing to admit the accusation sometimes made that the power of prayerful creativity is gone entirely from us. If that dire charge is correct, then certainly neither this Union Prayer Book nor its successors will ever be of spiritual avail. I for one am not willing to make such an admission. I believe that we have simply failed to realize what Jewish tradition demands of our generation. We thought that a fixed prayer book, a *Siddur*, was sufficient to meet all prayer needs. Then, having created such a book, we were astonished to discover that we were never able to find it adequate for the living variety of opinions and proof against the opiate of monotony. Now that we know that we need both a standard prayer book and a constantly changing body of additional creative material, let us set ourselves to the task that the logic of history and the completion of our Reform movement both demand of us.

There is a new spirit abroad in the world. The old materialism in science is melting away. The leaders of scientific thought are already groping for a new spiritual outlook and interpretation of the mysterious universe. Soon this mood of spiritual quest will seep down to the masses of people. A period of spiritual awakening is at hand. Let us prepare ourselves for it. Let this generation of rabbis reconquer the old Jewish creativeness in prayer. If we but try to express ourselves, the sleeping powers of spirituality within us will awaken to their former strength. Let us fit the *Siddur* to the needs of the age, and, having done that, let us begin the greater and more constructive task of writing new prayers, new mystic

poetry, new declarations of our social idealism. Let us create as companion volumes to the Union Prayer Book, the Union Prayer Anthology, and let each successive edition of the Anthology be a landmark in the pilgrimage of the reawakened soul of Israel. At this dawn of a new spiritual age, *Yisgaber Ko'-ari la'amod baboker la'avodath bor'o.*

THE FUNCTION OF THE PRAYER BOOK

ISRAEL BETTAN

I

Religious liberals of the day, to set at naught the disturbing implications of scientific theory, have been at great pains to dissociate spiritual values from material facts, to draw a definite line of demarcation between the realm of religion and the sphere of science. Religion, they tell us, deals with the inner realities of the spirit; science with the outer phenomena of the natural world. Religion lifts the veil of the visible and peers into the unfathomed mysteries of the Unseen; science explores the remotest regions of the known, the perceptible, and restrains its fancy from straying among things beyond its ken.

But no sooner have our liberals thoroughly persuaded themselves of the validity of their claims, the reasonableness of their position, than they proceed forthwith to confound the very fields they would fain keep separate. While eager, when assailed in open court, to refute the testimony of science as irrelevant and unauthoritative, they none the less seldom fail to invoke its aid in matters transcending its scope. With utter disregard of their public protestations, they demand unhesitatingly that the standards of measurement employed by science in the world of matter be applied with equal precision to the intangible realities in the world of human hope and aspiration.

In so far as the prevailing discontent with our prayer book springs from a dwindling faith in the efficacy of all prayer, or from a loss of the prayerful mood induced by the sudden intrusion of the methods of science into the domain of religion, no revision, however radical and thoroughgoing, can prove anything more than a palliative, superficial and fleeting. For no prayer can be so worded as to stir hearts unattuned to the spiritual breathings of the best in our liturgy. Souls that can no longer be quickened by the spirit of our worship, by the fullness and manifoldness of our devotion, are too

dead to be revived by revised prayers. Those who have forsaken the God of Israel, the fountain of living waters, to worship at the shrine of mechanical force may well be forgiven if in their spiritual isolation they view the prayers of our fathers as broken cisterns that can hold no water. But not for them did the master-builders of the Synagog forge into permanent and symmetrical form the profoundest experiences and loftiest aspirations of the Jewish soul.

II

The function of a new institution or project can be described solely in terms of its future accomplishments; an ancestral creation like our prayer book, whose history is coeval with the history of Judaism itself, affords a more dependable basis for the determination of its function. Its aims are clearly written in its results, which still abide with us. What it has done is an earnest of what it will continue to do. Its design reflects its age-long purpose. Its development in the past bespeaks its destiny in the future.

The first thing that strikes our attention when we carefully examine the structure and content of our liturgy is the familiar fact, so rarely stressed, that our prayer book is not a book of prayers but a manual of divine worship. It comprises many prayers of adoration, of thanksgiving and petition, but it abounds likewise in vital religious instruction. Impressive recitals of the salient facts of our sacred history and solemn reiterations of the fundamental principles of our faith find their place, alongside of the purely devotional elements, in the service. The Shema, with its accompanying paragraphs, occupies as central a position in the liturgy as do the Eighteen Benedictions; and the reading from the Scroll, with the subsequent interpretation of the passage read, is as much a part of our worship as are the prayers and meditations. The oft-repeated witticism that the Jew prays philosophy owes its origin to an unconscious confusion in terms. Prayer, though an essential element of worship, forms but one of its component parts. Instruction in the Law, knowledge of the faith, complement prayer in the order of the service. Worship, Jewishly conceived, is the service of the heart, which is prayer (*Taan. 2a*) supplemented by the joy

of the heart, which is Torah (Cant. R.3). The Jew does not pray philosophy; he worships his God in a prayerful spirit and in a philosophic temper. He worships with his mind as well as with his heart, intellectually as well as emotionally.

This function of the prayer book, to enlighten as well as to renew and sanctify, the molders of our liturgy controlled with admirable skill and foresight. It was a comparatively easy matter to define the attitude in which the worshipper should make known the needs of his soul. For the primary needs of man are more or less static and universal, varying only in the degree of their urgency at any given moment. We all want life and health, clearness of vision and strength of will, faith, courage, peace, happiness. It is quite otherwise with that attitude in which the soul reaches out for a larger truth. For truth is broad, many-sided, and ever-changing. Knowledge is subject to numerous classifications and widely-varying estimates. To determine the nature of the instruction that might best be crystallized in a manual of common worship called for sureness of insight and soundness of judgment. Above all, it called for the wise and careful formulation of some guiding principle by which the process of selection might be conducted with the utmost objectivity. And as we scan the non-intercessory parts of our daily ritual we cannot fail to discern the principle that must have governed the choice of material. For whether the lesson taught is theological, historical, or ethical in character, it is always the cardinal doctrine, the memorable event, the simplest of moral guidance, that claims the attention. There is nothing in these selections, derived from Biblical or rabbinic sources, that attempts to do anything more than to confirm the people in a faith that is already theirs, to recall providential acts with which they have long been familiar, to rehearse religious or moral precepts from which no believing, right-thinking Jew could well dissent. Take, for example, the passage dealing with the things the fruits of which a man enjoys in this world and whose stock is reserved for him in the world to come, in which are enumerated such rudimentary practices as honoring father and mother, dispensing charity, attending the house of study promptly and regularly, extending hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, exer-

cising devotion in prayer, making peace between man and his fellow. Or, take the brief prelude to one of our most beautiful and moving liturgical utterances: "At all times, let a man fear God, secretly or openly; let him acknowledge the truth, and speak the truth in his heart; and let him rise early and say: Lord of all worlds!" and so forth. These, and others too numerous to mention, are all simple and well-known rules of conduct that require no special demonstration to win popular assent. It is quite evident that those who first organized the material of our services held to the view that it was not the function of a manual of common worship to inculcate new doctrines, to impart new truths and facts, or even to make novel applications of old truths. They must have felt, and felt rightly, that instruction of a more minute and complex nature, subtler analyses of the truth, broader and more far-reaching applications of fundamental principles, should come from the teachers and preachers in Israel. In short, the character of the selections made points to a definitely fixed policy, not to allow the prayer book to usurp the place of the pulpit in Synagogal worship.

It is because the Union Prayer Book, in some notable instances, has chosen to deviate from this earlier and saner method that the agitation for revision has assumed in our day such ludicrous expressions. There are not a few who, accustomed to the new style in ritual-building, would presume to advocate the speedy inclusion in our prayer book of the latest pronouncements of a theoretical philosophy, the shrewd surmises of a dubious criticism, the untested nostrums of an experimental sociology. They have learned to regard their ritual as a treatise, a tract, a pamphlet for wholesale propaganda. And, indeed, the Union Prayer Book, as it stands today, gives much comfort and encouragement to such a fantastic notion. What, for example, is the purport of that series of lessons, disguised as prayers, which center around the service of the High Priest in the Temple on the Day of Atonement? (U. P. B. pp. 242-255.) Is it not to impress upon the worshipper the truth, by no means generally accepted among Liberals, that "By Thy grace, O God, it has also been given us to see in our dispersion over the earth, not a means of punishment, but a sign of blessed privilege," and that "though we cherish and revere the place where stood

the cradle of our people . . . our longings and aspirations reach out toward a higher goal"? Now, no one will deny us the right so to interpret our Judaism as to dispense with the hope of a renewed national autonomy. We need not be wedded to the vision of a restored Zion. We may well ignore it in our liturgy, and discourse from the pulpit on the reasonableness of our stand. But, surely, we are not ready to deny religious fellowship to those who join us in worship but still cling to a hope that was also their fathers'! When the early champions of Reform turned a negative attitude toward an issue of the day into a positive religious tenet, they may or may not have acted wisely, but when in their excessive zeal they chose to incorporate this dogma of denial in their ritual, they unquestionably helped to becloud the true function of instruction in a manual of worship.

And the same may be said of the sociological discourses which of late have made their sensational appearance in our ritual. The social note is no stranger in our Atonement worship. The creators of our liturgy evidenced deep concern for our shortcomings as members of the social group. When the Jew approached the throne of mercy, he was taught to catalog all his sins and failings, and to lay special emphasis on such malpractices as taking advantage of his neighbor in business transactions, exacting high rates of interest from him, breaking trust with him, deceiving him, wronging him, hating him, hardening his heart toward him. And he was also directed to say: "Thou hast taught us, O Lord our God, to make confession unto Thee of all our sins in order that we may cease from the violence of our hands." To be sure, those who originally fashioned our liturgy refrained from offering solutions to the problems that troubled the business world. In their sermons, our early preachers grappled with the question of economic inequality. Some of them seemed to think that the unequal distribution of wealth served a beneficent purpose (Pesikta, Buber, p. 191; Gen. R. ch. 75). And it may still be regarded as an open question. Nor are we all agreed that "whatever troubles us in the world of business and industry has issued from personal covetousness, arrogance and cold indifference to the welfare of others" (U.P.B., Vol. II, p. 316). At least one of these troubles, the displacement of

man by the machine, which has greatly intensified the problem of unemployment, issues from a force that is neither covetous, nor arrogant, nor coldly indifferent to human welfare.

In our comprehensive idea of worship the expression of all those truths by which the religious emotions are sustained must naturally be included. But the liturgy should embody only essential and fundamental truths. It should exclude any interpretation of the truth that voices a mere private opinion and must depend for its acceptance on the further evidences of our reason. Liturgical instruction, unlike the instruction that goes forth from the pulpit, is not designed to demonstrate the truth, to settle difficult points in controversial questions, or to expound new solutions to old problems. It is solely designed to help us actualize the faith we have long espoused, to kindle in us the desire, the passion, to live true to the ideals we proclaim, to stir us to devise such plans of action as will carry into effect the religion we profess. Amid the tempestuous winds of new doctrine, amid the buffeting billows of drifting currents, we look to our liturgy to help us anchor our lives to the sure and everlasting foundations of our faith.

III

But while instruction forms an indispensable element in our worship, it is the emotional side of our nature, rather than the intellectual, that the prayer book, in the main, seeks to stimulate. For worship is essentially a mystical experience, the outreaching of the spirit for God, the overleaping of the boundary line between the world of sense and the world of vision. And the material barriers that interpose between the child and the Father, our rabbis tell us, can be leveled by prayer alone (Sota, 38b). When we pray, in the mood appropriate for such lofty exercise, that is, **תמור שמחה** של מצוה (Ber. 31a), buoyed up by a sense of privilege, we find ourselves face to face with the Shekinah (Sanh. 22a), we are in close communion with the divine, or, better still, we are taking earnest counsel with our Maker (Ber. 29b). For God is passionately fond of our prayers (Yalkut, Psalms, 116), when they are not barren prayers, unfruitful of good deeds (Deut. R. 3), or mere

routine prayers, devoid of Kawana (Ber. 31a). No prayer is acceptable unless, when we extend our hands in prayer, our very souls are in the palm of our hands (Taan. 8a). And what is the pith of our prayers? It is nothing else but this: "Do Thy will, O God, in heaven above and bestow tranquillity of spirit on those who fear Thee below, and what is good in Thine own sight do" (Ber. 29b). It is because of this, its aspirational character, that prayer is regarded by our teachers not only as the profession of the fathers (Mekil. בשלח), but also as the natural mode of God's own expression. For does He not pray: "May it be my will that my mercy shall conquer my anger and my compassion prevail over my justice" (Ber. 7a)?

The term "aspiration," however, must not be too narrowly defined. It embraces, of course, all the higher needs of the soul, but it does not exclude the so-called physical or material wants essential to the complete unfoldment of the personality. The Jew who prayed: "Subdue our inclination so that it may submit itself unto Thee," also prayed: "Heal us, O Lord, and we shall be healed," and "Give dew and rain for a blessing upon the face of the earth." And no amount of rationalization can successfully displace the firm trust, implicit in all our prayers, that God is near us in all our yearnings and strivings and is ever eager to answer the worthy petitions of our hearts.

But prayer, to reach the height of its possible effectiveness, should be offered at an acceptable time, that is, when the whole congregation engages in worship (Ber. 7a). The monition: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matthew 6:6), emanates neither from Jewish doctrine nor practice. To the contrary, our teachers insisted that where song is, there should also prayer be, in the Synagog (Ber. 6a). It is in the midst of a congregation at prayer that God's presence will ever be found (*ibid.*). To be sure, prayer is not exclusively restricted to the Synagog. One may pray in the field, in the privacy of his home, and even while reclining on his couch. Yea, he may even pray in the pure meditations of his heart. Yet, the Synagog alone is the true home of prayer (שוח"ט ch. 2). God's name is best sanctified

through public worship (Ber. 21b). God's anger is aroused when a Synagog fails to muster the necessary quorum for divine worship (*ibid.* 6a). Even when only two enter the Synagog to pray and the one proceeds to recite his prayers without waiting for the other to join him, **טורפין לתפלתו**, his prayers, as it were, are snatched from his grasp (*ibid.* 8a). There is a special potency in public prayer. God never spurns the prayers of the multitude (*ibid.* 8a). Therefore, a man in distress ought to make his condition known to others, that they may all join in prayer for his relief (Hulin, 78a). Even the feeble, faltering accents of the sinner's heart rise to great worth and favor when they mingle with the strains of a worshipping congregation. For what king will disdain his crown because some humble person helped furnish the purchase price (Lament. R. 3:3)? Every congregation worships as a unit; and it is out of the devout worship of individual Synagogs, blended into one diapason of devotion, that diadems of glory are fashioned for the Holy One, praised be He (Ex. R. 21).

Our prayer book is thus more than a manual of worship; it is a manual of public worship. It speaks to the hearts of all the assembled worshippers. It voices the beliefs, the hopes and aspirations of the entire congregation. It keeps in view the needs of the whole community. In a word, it is a manual designed for the corporate devotion of a compact group, unified in desire, in thought, in spirit. In such a prayer book, what more natural to expect than that only the general, the ordinary emotions of the group, only those emotions which the individual worshipper shares in common with the larger congregation, will find expression? It is for a book of private devotions to stress individual peculiarities and propensities. A public liturgy, the chief aim of which is to unite all worshippers in a service of prayer, should embrace only those special needs of the few that can easily be made the spontaneous sense of all, and only those emotional experiences of the many that can easily be made to flow into the channels of all individual hearts. We cannot make it comprehend the wants and yearnings of the soul in all its individual relations to God without destroying thereby its usefulness and potency as an instrument of public worship.

Viewed from this angle, and as far as this essential quality

of a public ritual is concerned, the Union Prayer Book seems to meet adequately the present needs of our American congregations. None but a captious critic will insist on attributing to an instrument the flaws and weaknesses that inhere in the agent who wields it; and none but a hasty theorist will harbor the delusion that one's capacity for thought and feeling can be truly deepened by the frequent repetition of fixed formulas. It may well be that a richer vein of mysticism will improve the quality of our prayers, but not until our worshippers have been spiritually prepared for such a fresh accession of religious insight will the mystic note strike a sensitive chord in their hearts. The cry for more mysticism, issuing from the pulpit, must first be answered by the pulpit. Surely, the prayer book cannot be expected to revive what, for these many decades, the ultra-rationalism of the pulpit has been so busily engaged in crushing out? Even when on occasion the worshipper feels impelled to merge his identity with the adoring hosts of the universe, to join the invisible choir of Isaiah's mystic vision, and proclaim mightily the holiness of the Lord of hosts, he is chilled to numbness by the frigid rationalist in the pulpit blaring forth the stunning assurance that there is no heaven and that there are no heavenly hosts. And when the bereaved worshippers, out of the anguish of their bruised souls, rise to the perception that they are more than an aggregation of men and women composing a particular group of local worshippers, that they are only a small fragment of a great worshipping host, both living and dead, and that the latter, though no longer visible members of the social circle, are still real elements of their life and love and sorrow, they are forthwith informed by the sober theologian that such notions are the stuff out of which perilous superstitions are made. We seem to want more mysticism, but it must be a mysticism that accords well with the latest approved specifications of a thoroughgoing rationalism.

It may also be that the older ritual, with its strong sense of the dramatic and symbolic, with its copious use of religious pageantry, excels the Union Prayer Book in imaginative appeal and emotional effectiveness. For nothing will so vitalize a service of public worship as the free exercise of the representative faculty. Literalism, the workshop of the critic, is the scaffold of the artist. And worship

is essentially an art, contemplative, poetic, expressive. It demands, therefore, an elaborate technique, when groups instead of rare individuals share in its execution. But here, too, the hypercriticism of the pulpit has blunted the poetic sensibilities of the people, and one may well wonder if congregations trained to mount heavenward on a monotonous tower of Babel will trust themselves to the fiery chariot of Elijah, when piloted by men not quite sure of its magic power. For, strange to say, the cry for more pageantry in our worship issues from the same voices that deprecate whatever of an imaginative and symbolic quality the Union Prayer Book may possess. Let the reader, for example, in a truly impressive bit of traditional pageantry, proclaim before the assembled worshippers while he raises aloft the sacred Scroll, that the Torah which God gave through Moses is the heritage of the congregation of Jacob, and the dull literalist speedily demurs, because, forsooth, Moses was not the sole author of Israel's Torah. That Moses, as already suggested by the rabbis, in having preserved Israel, who was destined to perpetuate God's law in the world, thus virtually became the father and savior of the Torah (*Tanna debe Eliyahu*, ch. 6), and that his name, therefore, symbolizes for us the endless stream of divine inspiration as it flows through the teachings of our prophets and sages—all this counts for naught with the unimaginative. They would revel in a pageantry that is prosaically true and of commonplace significance.

But there is another important phase of public worship, which concerns the conduct rather than the content of the service. In the usage of the Synagog, the primary function of the Reader was to prompt the worshipping assembly in the offering of the fixed prayers. He recited or chanted the opening and closing phrases of a liturgical passage. He bore the designation of "master of prayer," "messenger of the congregation," "overseer," but none of these official titles carried with it the sense of substitution or the power of communication. He could not pray in place of the congregation; he could not pray for the sole edification of the congregation; he had to pray with the congregation. Even when, as in the case of the Eighteen Benedictions, he recited sections of the daily devotions while the worshippers turned listeners, it was

only after the entire congregation, individually and collectively, had given devout utterance to those very prayers. If the Reader was a "messenger of the congregation," it was the congregation, not the messenger, who dictated the message.

Our liturgy, therefore, designed as it is for public use, not only addresses itself to the common, most fundamental needs of the whole congregation, but it also requires the active participation of every one of its members. Public worship, thus conceived, is nothing but the worship of individuals, intensified by a sense of contiguity and co-operation and ennobled by a spirit of sympathy and glad surrender. The Union Prayer Book, in its eagerness to occidentalize our worship, has all but abandoned this older concept and practice of the Synagog, and many of us justly feel that, in consequence, our services have been immeasurably weakened. For, surely, if there be some among those affiliated with the Synagog who yet protest that they find it difficult to enter into the spirit of our worship, it must be because the prayer book affords them scant opportunity to take active part in the service. The prayers and songs that should be the vehicle of their soul's expression, have been relegated to the Reader and the Choir, leaving them the rôle of interested spectators. Listening to, instead of joining in, the service, they soon weary of the sameness of the liturgy. Were they trained to use the prayer book, they would learn to love it, and the book we really love we never weary of. It becomes more precious the older it grows. We cannot, of course, nor would we if we could, retrace our steps back to the old Synagog. Sound as its theory of public worship may appear to us today, it is well to recall, for our own encouragement, that the practical application of the theory left much to be desired. The cure effected by early Reform may have given rise to a new malady, but the old disorder was real and grave enough. We still feel, as did the pioneers of Reform, that disorganized and undignified devotion cannot be indigenous to true piety. But while consolidating our gains, we can do much to minimize our losses. We can increase the number of collects and responses, or, better still, we can recast existing prayers so as to permit fuller participation of the entire congregation. We can strive, by using the

best means at our disposal, to convert weary auditors into joyful participants, languid spectators into ardent worshippers. When our people have learned to use the prayer book, their emotions will again become intertwined with their prayers, and their affections will cluster once more around their liturgy.

IV

But our prayer book is more than a manual of public worship; it is a manual of Jewish public worship. It is designed exclusively for the use of the devotees and custodians of Judaism, that ancient faith whose doctrines we cherish and joyfully proclaim, and by whose teachings we would fain live our lives. For worship is not the result of a sudden, solitary impulse; it is the steady, comprehensive utterance of the entire personality, engaging all our powers and interests and experiences. The multicolored strands of Jewish life and thought are therefore woven into the very texture of our ritual. When we assemble in the Synagog to pray, we are bidden to pray as Jews, to voice the deepest needs of our souls in terms of our common beliefs and hopes and experiences. In fact, it is the function of the prayer book, among others, to strengthen in us the consciousness that we are a separate and unique group; that we are a religious people, held together by the ties of a common history and faith and destiny; that we are the direct descendants of the patriarchs, and the rightful heirs to the noble legacy of prophet and psalmist. To be sure, it teaches us to pray to the Master of all the worlds, the Creator of all men; but it insists that the Lord of the universe is none other than the God of the fathers, and the Father of all men is none other than the Shepherd of Israel.

It is worthy of note, as evidence of the irreconcilable character of the conflict in opinion among us, that while some find fault with the Union Prayer Book because it deviates in too large a measure from the older ritual to afford adequate stimulus to the Jewish heart, others seem to object to it on the ground that it adheres too closely to the ancient model, in its appeal to the God of the fathers and the Redeemer of Israel, to satisfy the modern mind.

Thus, on the one hand, the plea for a more extensive use of Hebrew in our worship is put forth by men who yearn for closer union with the house of Israel. "The accents of the ancient and hallowed tongue," we are reminded, "carry a stronger appeal to many minds than the prosy vernacular. They more effectively fill the emptiness of the heart with the consciousness of the divine and more potently link the worshipper with the Keneset Yisroel" (Theology of Union Prayer-Book, Samuel Cohon—Conference Yearbook, Vol. 38, p. 252). One, of course, may wonder why prayers in English must be devoid of poetic thought and imaginative language, seeing that some excellent poetry has been written in this prosy vernacular. One, too, may hesitate to accept the implication that the prayers in "The Book of Common Prayer," or the prayers of a Beecher, a Rauschenbusch, a McComb, because couched in the vernacular and not in Hebrew, do not quite as "effectively fill the emptiness of the heart with the consciousness of the divine." But, then, there is the contention, which none will gainsay, that, as an instrument of worship in the Synagog, Hebrew will "more potently link the worshipper with the Keneset Yisroel." On the other hand, we are urged, in the name of a broad cosmopolitanism, to loosen the chain that binds us to the larger community of Israel, to delete from the prayers of the Synagog such antiquated provincialisms as the "God of Israel" and the "Shield of Abraham," to stress the God of humanity rather than the God of the fathers (*ibid.*, p. 278-279; Vol. 39, p. 124). And we have on record the case of "five fairly representative rabbis" who, when invited to conduct a Jewish service in the presence of their non-Jewish colleagues, during a good-will conference, sought to conceal the JEWISH character of the service by withholding copies of the Union Prayer Book from general distribution, leaving it to the Reader, presumably, to improvise such changes in the phraseology of the prayers as would best comport with the delicate religious sensibilities of these ambassadors to the Hebrews (*ibid.*, Vol. 38, p. 283).

Confronted as we are by views so diametrically opposed, we can gain steadiness and certainty only when we contemplate the prayer book in the light of its historic rôle and achievements. For the

liturgy of the Synagog, be it ever remembered, is not the product of our own wisdom or choice. We have not created it; we have inherited it from the past. The rituals used in the Synagog since the Gaonic period, whatever their differences in arrangement and phraseology, have all sprung from one liturgical type, to which in their essential features they have adhered with singular fidelity. They represent, with all their numerous modifications, only slightly varied forms of one liturgy. And why have the leaders of the Synagog been so zealous in preserving this universal type? Is it not because of a deep-seated conviction on their part that unity on a liturgical basis must be achieved in Israel if Judaism is to survive? And, indeed, this has been the chief glory of our liturgy, that it has united the scattered congregations of Israel into one spiritual brotherhood. To be sure, it has ever been sufficiently flexible to accommodate itself to the varying changes and conditions of a steadily growing Synagog. Subjected, all through its history, to many formative influences, and molded by the vast and varied experiences of a people dispersed among the nations of the earth, it registers, naturally enough, every important change in our faith, in our outlook, in our hope. But, despite these changes and modifications, in the fundamentals of its worship it has remained so fixed that any Israelite, wherever his place of birth and whatever his medium of expression, can find in it the epitome of his past, the exponent of his faith, and thus feel himself at one with his people in all lands and in all ages. And we cannot tamper with the main elements of our liturgy without weakening this common bond of Jewish union, without impairing this most vital function of our great liturgic heritage.

Those, on the other hand, who advocate the restoration of the older text in the original tongue, as a means of re-enforcing Jewish unity, seem to take no cognizance of the new temper of the age and the changed mood of the modern worshipper. In days past, when the Jew lived under the complete domination of rabbinic law, when the sense of life as an obligation was thus deeply embedded in his consciousness, it was sheer devotion to duty that impelled him to repair to the Synagog for divine worship. His religion, he knew, definitely demanded that he recite the set prayers

of his ritual at stated intervals, and what reason or plea, other than the one specified in the Law, could release him from the imperious obligation? Kindled by such intense loyalty to duty, his heart glowed with a religious fervor the sense of the prayers could scarcely impart and the baffling idiom little diminish. But today, with our changed outlook, when the sense of life as an opportunity is widely encouraged, when religious obligations, to win obedience, must first be accepted as privileges, what greater deterrent to voluntary devotion than an obscure vehicle could we possibly devise? If the liturgy of the Synagog is to be wedded once again to the ancient tongue of our sacred literature, not the prayer book, but the religious school, will have to consummate the union. When our people have cultivated familiarity with the language of the Psalmists, the prayer book, even the Union Prayer Book, will gladly teach them to pray as the Psalmists, in Hebrew. In the meantime the number of Hebrew prayers in the existing manual, which in few, if in any, of the congregations of the country are fully utilized, should prove quite adequate for the proposed experimentation in artificial stimulation.

V

The Union Prayer Book, a product of human effort, could not but be strengthened by judicious revision. And if by thoroughgoing we mean without compromise of principle, we shall pursue the contemplated task with equal deference to the principles that must guide us in the making of a fit manual of Jewish public worship. Eager as we are to foster a spirit of genuine Jewish piety in the hearts of our people, we will employ the aids the past has tested and sanctified, rather than engage in the endless experiments of a novelty-craving age. True piety, we know, thrives on thought and principle and not on whims and thrills. Our prayer book, like all fixed rituals, possesses the inevitable quality of sameness, but it is neither flat nor old-fashioned. Multitudes of our people who habitually draw comfort and strength from its pages still find it quite spirited and satisfying. To volatile minds, bitten with the fever of variety, any ritual, even one prepared

for pseudo-scientists by tired theologians, will sooner or later grow tame, monotonous, antiquated. Our worship, composed of prayer and instruction, depends for its permanency and effectiveness on the harmonious blending of two disparate elements, sameness and variety. If the prayers provide the one, let the sermon supply the other. Unless we resolve to recede from our traditional position and embrace the view that free prayer, and not a fixed liturgy, makes for effective and satisfying public worship, we cannot escape the dilemma induced by our love of excitement. We shall have to rest content with the unavoidable sameness of our time-honored liturgy, comforted by the assurance that the old will endure and continue to bless when the glamour of the new has long ceased to lure and proffer delight.

THE RELIGIOUS IDEAS OF A UNION PRAYER BOOK

SAMUEL S. COHON

The various religions may be viewed as so many paths laid out by the races of men in their search after the Divine. The nature and direction of these paths have been determined by diverse psychological and environmental factors. The people's genius, its economic and political conditions, and its different historical vicissitudes are stamped upon its religion as upon its culture and civilization, its language and literature, its art and music.

Judaism is the Jew's way to God. It presents the aspirations of the Jewish people after the holy. Judaism constitutes the conscious spiritual selfhood of the Jewish people, its conscience and its convictions. It shows the direction which the life of the spirit took in Israel, its temper and goal. In turn, it is mirrored in our eventful history, in our traditions and in our many-sided literature. And it is expressed most strikingly in our liturgic creations, from the Psalms of the Second Temple of Jerusalem to the *Siddur* of Rav Amram of Sura and to the recently published *Gebetbuch* of our liberal brothers of Berlin. Prayer, like music, voices the people's soul, its yearnings and strivings. Written prayers, meditations and hymns express the faith, the hopes and the beliefs of the people most translucently.

The prayer books of the Synagog are the truest guides to what our people cherished at different ages and in different lands. Like other movements, Reform Judaism is reflected best in its books of devotion. The very multiplicity of its rituals, the frequency of their revisions and their ready adjustment to new viewpoints and situations reveal the elements of strength and of weakness of Reform Judaism.

What are the theological principles of our present Union Prayer Book we attempted to discover at the Chicago meeting of our Conference? The task entrusted to me for this hour is to consider

the religious ideas that must form the basis of a Union Prayer Book of the future. Obviously, a comprehensive treatment of the subject calls for a presentation of a complete theology of Judaism. We shall therefore limit ourselves to a few moot points in our present thinking on religion in general and on Judaism in particular.

I. RELIGION AND JUDAISM

What abiding convictions do we expect to find embodied in our books of devotion? Upon the publication of my paper on "The Theology of the Union Prayer Book," a colleague wrote me to this effect: Has not the time arrived for a true "Union" ritual for American Israel, a ritual that shall be acceptable to the Orthodox, Conservative, and Reform Jews alike? If the three divisions could join in the translation of the Bible, why not in the preparation of a prayer book?

Attractive as such a proposal may appear on the surface, it must not make us blink at facts. The desired unity in American Jewry cannot be solved in so simple a manner. Furthermore, a union secured through the compromise of principles can serve no good purpose. Orthodoxy, by its very nature, can tolerate no deviation from the established *Nusah Hatefilah*. By sanctioning alterations in the liturgy it undermines its own foundations. Conservatism, too, though more flexible, can hardly afford to give up its position of being what Schechter termed "His Majesty's Opposition," and openly accept the principle of Reform, i.e., of the legitimacy of judicious change. The cause of sincerity in religion will prevent Reform, likewise, from abandoning its viewpoints. The question is not one of more or less traditional Hebrew prayers and *piyyutim*, but one of fundamental attitudes and convictions. In a Union Prayer Book of the future we may, for historical and psychological reasons, resolve to follow more closely than does the present edition, the order of the traditional services, and even to preserve many more of the devotional classics that stirred the hearts of our forefathers. But they will have to be so adjusted to our Reform viewpoint as to express the religious ideas that are close to our hearts.

The first requirement of a prayer book that is to serve our spiritual needs is to voice a sound conception of religion. This is a special desideratum in our day, since under the influence of the sciences confusing notions have been created regarding the religious phenomenon. The identification of the essence of religion with some psychological experience has led some would-be religionists to discount all else. Its creedal elements, its institutions and its forms are discounted as superfluous and as extra baggage beneath which religion is seriously retarded in its advance. What religion means to them is fervor and not faith, emotion and not ethical discipline, aspiration and not ritual. They take refuge from theology in psychology, and are not deterred even by the Freudian school, which reduces religion to a comforting illusion, or by the radical behaviorists who relegate religion to the limbo of such superstitions as consciousness and mind.

While there is much for us to learn even from the conflicting schools of psychology, we cannot in the very spirit of science with which they conjure ignore religion as it has been known and professed not alone by myriads of men but also by the saints and prophets of the ages for the sake of abstractions of religion, propounded by men of doubtful religiosity. Though religion is rooted in the emotions, it is not confined to them. It overflows the emotions and affects the will and the mind of man. From a state of feeling religion generally grows into a body of beliefs, of ethical precepts and ceremonial practices. The historical religions which have affected most profoundly the destinies of man have been bound up with definite affirmations about life, about its cosmic significance and about its moral possibilities and purposes. If we are to cultivate religion, rather than a spurious counterfeit that passes with the ignorant as the genuine thing, we must pay attention to its underlying ideas and forms no less than to its emotional bases. Not by ignoring the principles of religion but by carrying them forward will true progress be made.

As with religion in general so with its particular expression in Judaism, we must recognize that whatever other elements it may possess, as a religion it holds out a positive message for the soul of man. Under the influence of German rationalism some of our

predecessors were content to reduce Judaism to a drab ethical monotheism, ignoring much of its colorful life and historical associations. Fortunately they were bound to the Bible, the great creation of our people, and the more profound among them were moored in the science of Judaism, which kept them close to the rock whence our faith is hewn. Under the spell of more recent philosophic and scientific incantations some of us incline to reduce Judaism to a national culture or civilization, to social service, and even to atheistic humanism. Such conceptions may answer the needs of some individuals who lack the interest or the courage to make a venture for faith and for God, but they cannot satisfy the masses of men who cherish the inherited idea that Judaism offers a way by which men may ascend the mountain of the Lord. Religion, as our tradition maintains and as Rudolf Otto has forcibly reminded the world, is more than philosophy, ethics or any scheme of human betterment. When true to itself it represents the consciousness of the holy, the sensing of ultimate ends, whether in the cosmic order or in the personality of man, the espousal of the indestructible values of truth, of goodness, of justice, not as growing out of subjective preference but as grounded in the heart of reality. The holy is a distinct category which may be approximated by other ideal human expressions but cannot be covered by them. At the heart of religion, as at the heart of life itself, lies mystery, which no philosophy, ethic or art can adequately express. It can only be sensed by the spirit of man when in reverence and in awe it turns to the All-highest. The inner consecration of man to God, his dedication of will, heart and mind to the service of the Holy One is true vital religion. The forms which this self-dedication to a life of holiness assumed not alone in the lives of the prophets and saints but of the entire *Kenesset Yisroel* constitutes Judaism. It presents nothing less than a *Kiddush HaHayim* and a *Kiddush Hashem*.

The simplest analysis of the older Judaism presents it as a three-fold path to the holy. Its primary path was mystical. It stressed the immediacy and the nearness of God. The wings of the *Shechina* touched the souls of the believers. The way to know God was to love Him, to trust in Him, to cleave unto Him, and to rejoice in

Him. All of life was a revelation of the Divine. With Him is the fountain of life, in His light men see light. The world, despite its hardships and evils, is made radiant by the splendor of God. Faith thus becomes the atmosphere of the soul. To behold the beauty and the pleasantness of the Lord constitutes the highest wish of the enraptured soul. From the pages of Hosea and Jeremiah, of the hortatory sections of Deuteronomy and of the Psalms, to the Haggadah and Kabbalah and to the popular movement of Hasidism, this mystic path runs unbroken and gives the prayers, hymns and meditations of Israel their richness and their glow.

By the side of mysticism runs the path of *Halacha*. The love of God spells duties for man. It teaches him the way to live in the conscious presence of God, how to avoid evil, iniquity and sin. Under the ancient conceptions of revelation the manifold duties of man appeared as the direct commandments of God. In the Pentateuch the rabbis found 613 *mitzvot*, which in turn served as the foundations for all other laws of Judaism. The Halacha in its entirety was thus conceived as God-derived. As a divinely revealed legislation it was not only binding upon all the children of Israel, but it showed the special love of God for His people. The Halacha itself is thus permeated with mystic fervor. Whenever the danger of excess legalism appeared in Jewish life, mysticism manifested itself as a corrective. The Law was consequently ever revered both as the manifestation of the will of God and as the means of communion with Him.

Out of the mystic and Halachic paths there branched the rational way to the holy. Inherent in both mysticism and law, rationalism developed as a separate discipline in response to the questioning mind and to the frequent need of defense of Judaism against the attacks of hostile systems of belief and thought. Through its own insights and with the aid of Greek and Arabic philosophy and science the Jewish mind interrogated reality in order to strengthen the Torah. The intellect came to the aid of the heart. Reason hastened to justify the dictates of the will and the cravings of the emotions. Science was invoked to fortify conscience. Though occasionally clashing with mysticism and the Halacha, Jewish philosophy ultimately reinforced their fundamental aims through

its clear analysis of the thought contents of Judaism. By bringing the religious ideas of Judaism into the open light philosophy endowed them with new strength. By the side of the *Mitzvot*, or the ethical and ceremonial laws, philosophy placed the *Ikkarim*, or fundamental principles which explain and justify them. These mystic, halachic and philosophical elements represent the warp and woof of the historical liturgy.

II. CHANGED OUTLOOKS AND VALUES

In consequence of the revolutionary changes in the world of thought, all three paths to the holy which constitute Judaism have been considerably damaged. The phantastic forms in which mysticism was cloaked have been completely outgrown. The Platonic and Aristotelian foundations of Jewish philosophy and theology have likewise been discarded. However, their underlying motives remain unimpaired by the onslaught of modern knowledge. The heart and mind of man still function. Intuition and reason, in varying degrees and ways, still unlock the doors of life's sanctuary.

It is the path of the Halacha that has suffered most through the changed outlook of the present. In the light of the historical sciences it has become impossible for considerable numbers of men to regard the Pentateuchal legislation as directly given by God to Israel at Sinai. It rather appears as the product of long centuries of national development in Palestine. While many of its provisions, inspired by prophetic idealism, possess eternal value, others are plainly of transient character.

The unimpeachable spokesman of Halachic Judaism, Aaron Halevi of Barcelona, in the thirteenth century calculated that out of the 613 Pentateuchal commandments only 270 are in actual observance. His mathematics rests not so much on actuality as on a Midrashic interpretation of a *Posuk*. The verse of the Song of Songs (II, 5): "Though I sleep my heart is awake," suggested to him that though the people of Israel is in *Galut*, away from the Holy Land and the Temple, its heart is still awake to the Divine commandments. And the Hebrew word for "awake" (*אֵץ*) is the numerical equivalent of 270. The late Professor Schechter

was not so ambitious as Aaron Halevi. He was of the opinion that no more than a hundred Mitzvot are still in force in present-day Orthodoxy. The waves of time have washed away even the impregnable rock of the Law.

Whereas Orthodoxy and Conservatism naturally submit to the unconscious operation of the law of change, Reform Judaism set itself to the task of the conscious guidance of Jewish religious development. It deliberately declared much of the Halacha as completely obsolete, and undertook to evolve new forms to express the eternal spirit of Judaism. With the loss or deliberate abandonment of the old belief in the divine origin of the Law its authority was cut down, and the new forms that have been introduced by Reform Judaism are not yet sufficiently rooted in Jewish life to command loyalty and obedience. Individualism is consequently still rampant among us. While some rabbis strive to adhere to the spirit, if not to the letter of tradition, there are many others among us who are *Schulhan Aruchs* unto themselves. In at least this regard they are gladly and readily followed by their congregants.

Under these considerations it becomes increasingly embarrassing to speak of the Torah as binding upon us because of its direct delivery to our forefathers through Moses, or even to regard Judaism as Jewish life under the Law. The occasional references to the "laws and commandments, statutes and ordinances" entrusted to us can only be made in a historical and figurative sense. Modern Jewry no longer bows its head before the majesty of the Law. This may be a cause for rejoicing to many, but to others it may bring deep cause for concern. A Judaism that knows no Law is doomed to sterility. Laws may pass, but Law must abide. If Judaism is to be a force in our lives, it must continue to speak to us with a voice of authority. It may no longer speak in the name of God with regard to ceremonial matters that have lost their appeal to some moderns, but it still can and must inspire and stimulate to ethical and spiritual behavior by virtue of its inner truth and excellence. The beauty of holiness has an intrinsic appeal to the hearts of men. In an age that lays so much stress upon experimentation as the means to knowledge and to conduct, the rich historic experience of the Jewish people in the ways of holiness

cannot be ignored with impunity. Out of the Jewish past there emerge the luminous ideals of religious culture, of pure family relationships and home life, of individual and social responsibility, and of the sanctification of personal and national joys and sorrows through holy days and seasons and through communion with God in prayer. These ideals have been the means of our self-preservation as the *Keneset Yisroel*, and they still hold out to us the promise of life and length of days. They must, therefore, be voiced in our prayer book in no hesitating manner. The art of the poet and the refined fervor of the mystic must be invoked to endow them with life, with power, and with beauty.

If the new forms of our religious life are not to dry up into formalism, and if the very fervor of mysticism is not to degenerate into vapid sentimental pietism, they must, in the spirit of traditional Judaism, be ever checked and corrected by reason and thus linked with the historical formulations of the creedal content of Judaism. Emancipated from the bugaboo of fettering our faith in ecclesiastically forged shackles of dogmatic confessions, we must ever define to ourselves the distinctive tenets of our faith. Mendelssohn, though championing conformity in action and freedom in belief, warned us that "religion knows of no action without conviction, of no work without spirit, of no accord in deed without accord in thought. Religious acts without religious ideas are an empty puppet-show, not divine service." "Deed without creed" can have meaning only to the materialist who ignores the effect of ideas upon conduct.

To be sure, the radical behaviorist, who looks for the determinants of conduct, to the structure of the physical organism and to the forces that play upon it, may discount religious principles, ideas and convictions, even as he discounts aspirations, fears and hopes as mere epiphenomena, "similar to the creaking of the wheel on its axle," which have "no more to do with conduct than the shadow of a runner influences his speed." But the history of our people as well as the history of the martyrs for religion and for science, past and present, compel us to take a different view of the situation. Beliefs and expectations seem to have loomed large in their lives as significant determinants of their behavior. The

proverb, "As man thinketh in his heart so is he"¹ still recommends itself as a valuable psychological observation. It must make a difference what views we entertain about the world in which we live, about the meaning of our own lives, about the goals we set for ourselves, and about the hopes we cherish for our country and people. A non-behaviorist psychologist observes:

"It is not a matter of indifference whether we believe that we are revelations of the purposive nature of reality or that we are the accidental products of an indifferent cosmos. It is not a matter of indifference whether we believe that man is merely a complicated machine whose behavior can be accounted for in terms of physics and chemistry or that man is a being with aims and purposes, and that he is at least in part responsible for their realization. In brief, it is not a matter of indifference whether we have a view of human nature that exalts it or a view that minimizes its richness through reducing it to the level of unorganized matter."²

Our beliefs vitally affect our values and our appreciations. They condition our behavior patterns, and either stimulate or paralyze our hopes and endeavors. Even when illusory, they affect the lives of men for good as for ill. When oriented in sound experience and directed to moral ends, they become levers of personal and of social progress.

Religious liberalism, so eloquent in its negations, must not be permitted to run the danger of halting and stuttering in its affirmations. Liberalism must serve not as a corrosive acid but as a cohesive force. Let us not hesitate to come into agreement among ourselves on the intellectual as well as upon the moral foundations of our religion. Envisaging in the light of our day the principles and ideals that distinguish our faith, far from robbing us of our freedom, will endow it with new force. A careful reformulation of our religious ideas that shall form the basis of our liturgy will help to keep us in accord with the thought currents of the past and will tend to consolidate the weakened ranks of Jewish liberalism. In the face of the persistent fashion to deride religion as a

¹ Proverbs, 23:7.

² Charles C. Josey, *Behaviorism—A Battle Line*, ed. by Wm. P. King, p. 68.

psychological illusion and as an opiate and to attack its organized expression as a menace to freedom, the thoughtful emphasis upon the religious ideas of Judaism will prove most salutary. The presentation of our fundamental values and beliefs as well as of the grounds upon which they are based is bound to carry conviction with the open-minded. With others we need have no concern.

Besides forming the foundation of the entire liturgy, formal statements of belief serve the valuable ends of teaching and of defense against hostile views, of prayer and of memorial. Sometimes all of these four uses are combined into one. The creed then serves as "a solemn battle cry of the congregation, not a mere polemic against heresy, but a thankful, humble, joyful statement of the basis upon which we live." This is strikingly illustrated by the utilization of the creedal element in both the historical and in the various Reform Jewish prayer books, as in the *Shema* and in its preceding and concluding benedictions, in the *Amidah* and the *Alenu*, not to mention the *Shir Hayikud*, the *Shir Hakabod*, *Keter Malchut*, *Adon Olam* and the versified Maimonidean creed, the *Yigdal*. In these, as in other classic prayers of the Synagog, the innermost truths of Judaism blend with the noblest aspirations of the Jewish people and with the yearnings of the human heart.

III. FIRST PRINCIPLES

The doctrinal changes of early Reform did not affect the first principles of Judaism. Albo's three "roots" (*Ikkarim*): God's existence, revelation and retribution remained basic for Reform. Not even the "stems" (*Sharashim*) which grow out of the "roots" were touched in official pronouncements of Reform and in its books of devotion. The changes were largely affected in the "branches" (*Anafim*) and in other traditional views, which, while part of Judaism, cannot rank among its fundamentals.³ These changes

³ The "stems" which grow out of the first "root" are: God's unity, incorporeality, timelessness, and perfection. The "root" of revelation has two "stems": prophecy and the perfection of the prophet. The "root" of retribution likewise has two "stems": divine omniscience and providence. The "branches" are six in number and include: *creatio ex nihilo*, superiority of Moses over all prophets, eternity of the Torah of Moses, possibility of attaining to human perfection through the proper observance of even one Mitzvah, resurrection and the Messiah.

were dictated by the *Zeitgeist* of the emancipation period. The need of adjustment to Western life and thought accounts for the abandonment of the idea that everywhere outside of Palestine the Jews are in *Galut* and of the hope of the restoration of the sacrificial cult. It explains the substitution of the hope in the dawn of a Messianic era for the advent of a supernatural Messiah, and of the mission of Israel as a religious people everywhere in the world for Israel's separation from the world and restoration as a theocratic kingdom in Palestine. The emancipation spirit is evidenced also in the emphasis upon the soul's immortality in place of the physical resurrection, a phenomenon to be consummated, according to traditional belief, as part of the Messianic drama.

These viewpoints, beginning to appear in the Hamburg Prayer book, found their full expression in I. M. Wise's *Minhag America* and in Einhorn's classic *Olat Tamid*. They also form the intellectual foundation of the Union Prayer Book. In the main they still form the premises from which much of our Reform ideology proceeds.

Under the influence of the comparative study of religion and of modern philosophy the "roots" of revelation and of retribution appeared in need of radical revision. Though this need was recognized in the Pittsburgh Platform,⁴ it was not consistently carried out in the Union Prayer Book.⁵ The present recrudescence of naturalism and materialism challenges also the first "root" of Judaism, the belief in the existence of God. It is the challenge that comes from Behaviorism—to which we have already referred—and in another form from Humanism. The two are by no means to be identified. Humanism lifts man to a higher plane than does Behaviorism. It does not abandon him as a biological accident in a purposeless universe, nor does it regard him as "an irresponsible being at the mercy of materialistic determinism." On the contrary, Humanism discovers in him a vital principle which distinguishes him from the rest of nature. Thus Irving Babbitt affirms a higher will as our immediate datum of consciousness, "a percep-

⁴ Principles 1, 2 and 7.

⁵ See my essay on "The Theology of the Union Prayer Book" in the Year Book of the C.C.A.R., Vol. 38, pp. 253 ff.

tion so primordial that, compared with it, the denial of man's moral freedom by the determinist is only a metaphysical dream." This transcendent quality of will acts upon our impressions, emotions and expansive desires and directs them to higher ends. By the side of vital impulse (*élan vital*) is placed the equally vital principle of control (*frein vital*), which makes us captains of ourselves, enables us to develop our inner life, and thus renders us capable of ethical progress. Babbitt writes: "One cannot insist too often that 'the immortal essence presiding like a king over man's appetites' is transcendent—in other words, set above 'nature,' not only in Rousseau's sense, but also in the sense that is given to the term by the man of science." The will to refrain in order to subdue the desires to the law of measure and of moderation is "*specifically human in man and ultimately divine.*" A conception of life which rests upon the idea of a divine endowment in man can hardly be considered as antagonistic to religion. Babbitt recognizes that "Humanism and religion in their various forms have at times conflicted, but have more often been in alliance with one another." By correcting the Paulinian view that man is perverse by nature Humanism may render a genuine service to the cause of religion.⁶

It was left to official leaders of religion to make Humanism the antithesis of theistic faith. At a time when outstanding men of science find it hard to follow the assumptions of the older materialism that "a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us," and incline to think that "the evolutionary process is not a chance one but is directed toward some definite end,"⁷ certain would-be religious leaders think it "unscientific" to admit of a directing intelligence. They would out-do the pope in their Catholicism. They would dispense with the idea of God and limit religion to subjective quests of the good life. Harry Emerson Fosdick writes:

⁶ See Irving Babbitt, "What I Believe," in the *Forum*, February, 1930, pp. 80-87; also Louis J. A. Mercier, "The Half-Way House of Humanism," in the *Commonweal*, May 28, 1930.

⁷ See excerpts from statement by Prof. Arthur H. Compton (winner of the Nobel Prize for Physics in 1927) in the *Literary Digest*, June 21, 1930.

"One editor, for example, rather desperately trying to be a humanist, says: 'We ought to push gently aside the subject of cosmology for a season, and come to ontology. Not the universe but man, is our proper study.' The picture of this editor endeavoring 'gently' to get the cosmos out of sight is one of the most priceless things that recent religious discussion has produced."⁸

The editor to whom Fosdick refers is not alone in "gently" getting the cosmos out of sight. He seems to voice the sentiments of the religious humanists at large. To base a view of life and duty upon human nature without reference to the Divine means to ignore the total cosmic situation. Furthermore, in the process of tearing themselves loose from Christian theistic dogma, the humanists seem to have fallen into no more sound materialistic dogma than the world in which we live is foreign to human mentality. They assume further that human personality must not be taken into consideration in our interpretation of the cosmic process. As Fosdick states:

"While stars, rocks, and atoms are truth tellers about the cosmos, the most significant thing we know, self-conscious being with powers of reflective thought, creative art, developing goodness, and effective purpose, has nothing to reveal. That is a gigantic assumption."

"As a matter of fact personality with its creative powers, spiritual achievements, developing civilizations, alluring possibilities, is here. However the world came into being, there must be somewhere the potency from which these consequences have emerged."⁹

We might just as "gently" push aside the sun in the study of flower life as dispense with God in any serious endeavor to understand the nature and potency of the human spirit. And we may as readily deny the value of the stars for sea voyaging as that of God for human life and duty. Referring to the dangerous tendency in his church to break away from Theism, a Unitarian minister recently wrote:

⁸ See the essay "Are Religious People Fooling Themselves" in *Harper's*, June, 1930, p. 64.

⁹ *Ibid.*, p. 65.

"There is a smaller Humanism, and there is a larger. There is a limited, partial, incomplete Humanism, and there is one that is whole and complete. The first has to do with man without God, man bereaved of God. The second has to do with man related, indissolubly related, to God ('Himself from God he could not free'). The first, the smaller, the limited Humanism, is good, so far as it goes. But why stop where it stops? Why confine ourselves to the partial when we can have the more complete?"¹⁰

Similarly, we say that the elimination of the idea of God from Judaism robs it of the fountain-spring of its life and of its glory. Furthermore, deleting the final syllable from our hard-won name Israel means spiritual bankruptcy for us as a people. Our Tables of the Covenant derive their worth from the fact that they deal with both man and God. Our Torah is the book of man as reflecting the image of God. It is a *Torat Adonai* and a *Torat Haadam*. Our kingdom of God was to be established among men. Samuel Hirsch could correctly claim for Judaism the distinction of being the expression of all that is highest in humanity and designate it as "*Humanität als Religion*." It remains to be demonstrated that the flowers of humanity—character, personality, freedom, reason, moral idealism, peace, social justice and service of humanity—are jeopardized by the prophetic conceptions of ethical monotheism. The evidence at our disposal rather shows that they draw their life from and attain their full growth and beauty in the warm atmosphere of faith in the living God.

Whatever Confucianism and Buddhism may teach, and whatever Communism, the latest proposed substitute for all religion, may advocate, Judaism is a way of life involving a definite attitude toward the Holy One of Israel as unique and supreme, the Lord of the universe and the Father of the spirits of all flesh, transcending physical reality and also immanent, the condition of the world process. The cosmos, which permits mind and personality to develop, reveals its originating principle or author as possessing creative intelligence, which, though unlike man, is not alien to man.

In other words, the conception of God as *spiritual* conveys to

¹⁰ J. V. Sunderland in the *Unity*.

us the idea of His *immateriality*. That is to say, He is the object not of external but of internal sense. Being immaterial, He is not subject to the laws which govern matter, of growth and decay, of spacial and temporal limitations; i.e., He is *incorruptible* or *eternal*. Furthermore, being the object not of external but rather of internal sense or mind, He must be conceived as akin to mind. This is the ground for applying to God the attribute of *Personality*. His relations with objects in space and in time may be imaged in the sense of His being the ultimate principle and potency of life and of law in matter. He is the condition and the ground of the cosmos and of its component parts, *mekomo shel olam*. We think of Him, further, as the source of human life, the very soul of our souls, who kindles the life-spark within us and who illumines the mind, *yotzer ruah haadam bekirbo*. Our spirit by derivation from its divine source possesses the quality of incorruptibility or *immortality*.¹¹

IV. USE OF RELIGIOUS IDEAS IN PRAYERS

The concept of *spirituality* as applied to both God and the human soul carries the sense of marvel, of wonder, of awe and of mystery. It refers to the ultimate in reality and thus produces within us the sense of the holy, which is essential to religion. This concept also offers the basis for devotion and communion with God. "Speak to Him thou for He hears, and Spirit with Spirit can meet."

In our books of prayer, as in our general religious thought, the relation of finite man to the Infinite God must continue to be placed in the forefront. As in the past, religion must ever be for us a *Shir Hamaalot*, a song of ascents, an uplifting of heart and mind unto the heights, a mysterious inner consecration of man to God, an enthusiastic exultation in all that is good, pure and holy. Adequately expressed in words, the direction of the human spirit Godward becomes living prayer, lifting us to higher planes of feeling, thinking and doing, and enriching our lives with a new quality.

Here a practical problem confronts us. How shall we speak of God in our prayers? Two ways are open to us. Halevi may be

¹¹ Compare Kant, *Critique of Pure Reason*, Book II, ch. 1, edition Dixon, p. 215.

cited as the representative of one way. He takes the position that expressions savoring of anthropomorphism should not be excluded from our presentations of the conception of God, because they serve a useful purpose of making the idea of God real for the people and of cultivating in them the sense of reverence for the Divine.¹² Man needs symbolic presentations of truth in order to grasp its meaning.

The danger of such a procedure is evident from the past history of religion. With the least removal of restraint and care the symbol is mistaken for reality. Thus idolatry is born. Hence another way of presenting the idea of God suggests itself. Maimonides may be taken as its representative. In his judgment the greatest caution must be exercised even with ignorant folk and with children to refer to God only in such terms as are absolutely free from anthropomorphisms and anthropopathisms. Negative attributes are best suited for this purpose. They do more justice to the nature of God than positive attributes. To be strictly consistent in relation to the idea of God silence would be most appropriate.¹³ Had not the Torah applied certain attributes to God, and had these not been utilized by the prophets and the men of the great Synagog in prayer, it would have been best to avoid them.¹⁴

Obviously the second alternative, while commendable for metaphysical speculation, is wholly unsuitable to religious devotion. Even philosophically minded men like Maimonides himself fall back, though with reservations, upon the way recommended by Halevi. We are told that Pascal, in a night full of anguish in which he struggled for the last time with the fancies of the world—the troubles of his heart and thought—and was soothed and charmed by mystic visions, invoked God, his true and only comforter, in these words, which he inscribed on the scapular and wore near his heart until his death: "God of Abraham, Isaac, and Jacob, not of scholars and philosophers."¹⁵ Though inclined to rationalism, we cannot always live in abstractions. Sometimes we

¹² Kusari IV, 3, end.

¹³ A play upon Psalm 65:2: *Lecha dumiyah tehilah*.

¹⁴ More Nebuchim I, chs. 35 and 59.

¹⁵ Cousin, Victor M., in *The Thoughts, Letters, and Opuscles of Blaise Pascal*, translated by O. W. Wight, p. 108.

consciously take refuge in mysticism. And mysticism is exuberant and luxuriant by nature. It abounds in bold symbols and concrete figures, which must be taken as mystic license. The lover does not always pause to discriminate between the terms of endearment he addresses to his beloved.

Prayer is the expression of man's love for God. Being mystical in character and akin to poetry, it resorts to the pictorial and symbolic. Abstract ideas are clothed in live and pulsating forms. It appeals not alone to the critical philosopher and theologian but also to the humble worshipper. It is predicated upon the conviction that as sunlight shines for the layman as well as for the physicist, so the presence of God is near unto all who reach out after Him. He may be known through the heart and will as through the mind, and through love and devotion as through intellectual acumen.

The prayer book must, therefore, speak to the hearts of all worshippers. It achieves its purpose best when it utilizes past religious experience. A survey of the attributes of God shows them to be the products of varied economic and political as well as of intellectual conditions. From patriarchal society we have the tender concept of *Divine Fatherhood*, so rich in its appeal to the heart of the worshipper. From tribal times we have the attribute of *Judgeship*. Monarchic conditions contributed the *King* idea, symbol of the sovereignty of law in the relations of the world and of men. Reflective thought yielded the striking figures of *Mekor Hayyim* and *Bore Umanhig*—Fountain of Life, Creator of the World, Providence, the All-seeing Eye, the All-hearing Ear, etc. Modern insights may furnish us with new attributes of the Divine.

What is the purpose of employing these attributes of God in our prayers? Superficial thinking inclines to the view that they are used with the object of flattering God. The barest glimpse into religious psychology should convince us that the continuous references to the attributes of God is a necessity of our spiritual being. In the very act of worship we seek to make clear to ourselves the idea of the holy. Out of the region of emotion we strive to lift it into that of thought. We verbalize our religious feeling and thereby seek to render it capable of stimulating and of organizing

our personalities and of strengthening our wills to moral and spiritual action. A catalog of attributes, arranged alphabetically, may fall short of its purpose with most of us. They must, therefore, be presented in more attractive and convincing manner. But no religious service may neglect this phase of devotion. Declarations like that of the *Shema*, of the *Kedusha* and of the thirteen attributes (*Adonai, Adonai, El rahum vehanun*, etc.) are charged with spiritual electricity. They give content to our nebulous notions and they kindle a holy flame within our souls. From the world of brass and of jazz, from the clatter of wheels and the noise of machines, from the realities of sense and matter, they recall us to the reality of the ideal of Holiness, whose essence is goodness, justice and truth. The proper recitation of the attributes of God in prayer and song uplift our whole selves, our wills, desires, passions, emotions, minds, convictions to the divine source of life and of reason. In the light of the Divine, we come to look upon ourselves *sub specie aeternitatis*. We examine and search our hearts, we probe our purposes, we reawaken our dormant spirituality, and we reconsecrate ourselves to the holy life. Our moral idealism becomes tinged with a fervent emotion, for we have enriched it with the motive of *Kiddush Hashem*.

The prayers of any faith aim to express the sentiments, hopes and needs not only of individual worshippers but also of the entire congregation or fellowship. A liturgy deals with the particular *ecclesia* even though its outlook is world wide. Naturally Judaism, being the Jew's way to the Holy One, voices in its prayers the longings and aspirations of the Jewish people. This may be branded by some as *particularism*. Possibly we are a bit too sensitive to what the non-Jewish attendants at our services may say. The intense particularism of the Book of Psalms has not prevented it from becoming the hymnal of humanity. Prayers that do not grow out of the conditions of a definite group are of doubtful value.

We further err in supposing that the particular or national and the universal are antithetical. Most often what is best and noblest in the national is in reality of universal value and significance. With the national and particularistic are often combined moral and

spiritual as well as cultural and artistic values of the highest importance for the well-being of the race. The loyalty to the group, devotion to the kin, sacrifice for national ideals may serve as stepping-stones to the all-highest nobility, provided they are not permitted to infringe upon the loyalties, devotions and sacrifices of other men to their groups and ideals. Judaism with its historic emphasis upon the brotherhood of man need not fear the bugbear of particularism.¹⁶

To rejoice in our faith and to draw strength from it we must follow courageously the threefold Jewish way to God. Our prayers, like our thought and our deeds, must help us as individuals and as a people to realize our full spiritual possibilities. We must learn to recapture the feeling so superbly articulated by Fleg:

"We are the heartbeat of a world that wills
To find its noblest self and to fulfill
The law of Justice which it seeks to know;
We are God's people, for we will it so,
The stars our quest and truth our watchword still."¹⁷

¹⁶ Fleg observes: "Reasoning independently of the Jewish faith, he (the French nationalist) seemed to me to oppose humanity to his own race; as a Jew I must unite my race with all humanity." (*Why I am a Jew.*)

¹⁷ *Ibid.*

THE DEVOTIONAL VALUE OF THE UNION PRAYER BOOK

JONAH B. WISE

Two desiderata present themselves in this part of the symposium on the Union Prayer Book. The first and more significant is candor, the second brevity. The former is essential, the latter more than consideration, since a general discussion should be had and ample time left for it. Certainly in this part of the symposium everyone will wish to prophesy.

It is important, in beginning one's thinking about our manual, to keep in mind that it is intended for use in congregations where the preacher is the reader, which normally meet regularly, and repeat the service or hear it repeated weekly. This is, of course, only partially the case with the festival service, and less pertinent to Vol. II, the Holy Day Manual. Briefly, the reading preacher faces the serious implications of a shortened manual of translated prayers read weekly to the same group. Therein lies the severest test of our ritual as a devotional project. The question is therefore quite in order as to what is its value as a means of projecting the realities of faith, and what, if any, are its inspirational factors for the average and mass laity? There is, in addition, a widening gap between our ritual and the worshipper due to the diminishing familiarity of modern Jewry with its prayers. The learned layman, at least learned Jewishly and ritualistically, once common, is now rare and may soon be extinct.

The Orthodox rituals are what they are and what everyone knows them to be. They may be repetitious, vague, remote, or any other thing, but they are well known, familiar, easy to be with because of a thousand reasons, no less, almost all of which are surrendered in a Reform ritual. An Orthodox prayer book stands on its congregational familiarity with, and desire for, a custom-trying procedure, but a Reform group must build for itself. Naturally Reform Judaism has built on Jewish synagogal experience. It hesitates to

pray in language, terms or even ideas remote from its past, but must at the same time meet the needs of a people more and more alienated from those very things. We are not concerned, however, chiefly with lack of knowledge. There is a rising barricade of ideas separating Jews of all sorts today from the yesterday, which made the prayers of Orthodoxy, and from much of the ideology involved in the prayer book we now use. This condition is important devotionally.

Prayer in our modern world is almost monopolized by public worship. Private prayer is becoming increasingly infrequent. Even the simple liturgies of grace before meals and *Kiddush* are more and more rarely practiced. Hence it is in public worship almost alone that men and women hear or take part in prayer. This is an added factor. It is one which must be recognized in dealing with the whole question of public prayer.

The prayer book as we use it involves another important item, namely music. The devotional value of a ritual depends much on the inspirational factor involved in music. We have arranged in our ritual for the reader and choir to project to the congregation those parts of its service formerly sung by the cantor and the congregation. The places of the organ, the mixed choir, and all they involve, are essential to any attempt at understanding the Union Prayer Book as a devotional manual. While some congregations have cantors, the great majority have not. The service is dependent on music. The compositions used are frequently archaic without being virginally traditional, and the results not helpful. In music a modern Jewish congregation finds itself in a field where it can be both free and inspired. Here tradition and inherited prejudice should be slackened or absent. There lies a potent force, I believe, still dormant. The feeble appeal of some anthems and hymns and the gorgeous masses of a cathedral are possible poles between which exploration for devotional values can be fruitful. The cultured Jew knows music. Bad music is even more dangerous than slovenly preaching. Old tunes may intrigue a few valetudinarians, but, after all, they will not readily suggest devotional values for the modern ear and mind.

Roughly speaking, the object of a revised ritual is devotional,

not theological. In the American Reform Jewish movement the need for a vehicle for common prayer appealing to the mind of the present generation and uniting a portion of scattered Israel, were causes for translations, revisions and adaptations. Revision of rituals and a delightful freedom and fecundity in publishing prayer books seems to be one of the characteristics of Reform and Conservative Judaism. Whereas Reform Judaism has pretty well outlived the free and untrammelled issuance of rituals, a liberty of many crimes, Conservative Judaism, plodding in its wake in this as in other inescapable experiences, is just now submerged ritually in a sea of murky *Minhagim*. There have been times when in Israel every man did what was right in his own eyes. Such freedom has generally resulted in confusion and defeat. A religion such as ours can suffer much from such license.

Reform Judaism carries on the critical attitude toward cult and ritual so often a moving factor in Jewish history. If, according to the prophet, God laughed at incense, then he must have been quite convulsed by some *Piyuttim*. Prayers are sacred only as they are creative. When they cease to move and quicken they become burdensome, and should be retired to the place of respectful rest. The Synagog of today should have a ritualistic *Genizah*. The Reform movement has lived down many rituals and by "reason of great strength" will live down more. Few sects could have survived the desiccation and devitalization which Judaism has often faced. Revulsions against them have resulted in Karaism, Cabbalism, Hassidism and many other movements. All of them sought a way for Jews within Judaism. Our special movement is doing a similar thing for similar reasons. We believe Judaism to be significant beyond its Law, its ritual or its custom. We are, however, most keenly aware of the fact that we are heirs to a great and holy experience. We do not indulge in any vulgar presumption to being self-made men, either spiritually or in any other way. This autochthonous religiosity which demands a revelation from every printing press is a kind of genius we cannot really claim. We frankly admit a predilection for a mental relationship with our past. Therefore we find it important to seek much of our devotional material for public worship within our previous spiritual

experience. No ritual can be truly devotional for a Jew which leaves him untouched by the past.

The Union Prayer Book has a right to recognition as a definitely devotional manual because of its very wide use to begin with. It is a unifying force. A Jewish prayer book should awaken in the one who uses it a sense of loyalty to a great something through the past, and a union with a present group which, scattered physically, is united spiritually. In the democracy of the Synagog a cementing factor is an approximate uniformity or conformity in prayer. Too many rituals spoil the cloth. Laymen need uniformity if it bespeaks a common effort. Our Union Prayer Book has achieved that. It is a significant fact. In this respect it has a devotional value, since it makes for a common experience in all synagogues and carries on in modified form the prayers of other generations. Hence we should discuss it as an existing, important factor, and not as a whimsical, easily altered and trivial project. If I speak of the God of Abraham, Isaac and Jacob, I trust I can do so with the feeling that I am linked up with a past I venerate, and as a part of a desirable spiritual continuity. If I am thankful for Sabbath rest, I trust I can be so in the highest sense, and not in a limited physical and mental idea of the supreme spiritual implications of sabbatic calm.

Those who clamor for prayers for the present forget one very important fact, which is the devotional value of symbols. To condemn our prayer book as archaic, to assert that its ideas are too old for the modern ear, to state that its theories are often at variance with modern criticism or scientific formulae, is to present truisms. How long the laity would find inspiration in completely modern symbols and ideas is a serious question. The Synagog can hardly do justice to the needs of the Jewish soul by pandering meanly to every change in the intellectual adventures of the human mind. We risk the certainty of an impoverishment and anemia which would inevitably result were we to forego the enriching possibilities of our hoarded reserve of imagination and color. One has only to read the Bible in meticulously modern phraseology to realize how little it could have swayed men had it been vulgarized in common speech. Religion deprived of its fundamental

conventions becomes atrophied. The esthetic values of our prayer book are important in this connection. It retains symbols and forms which make it useful as a manual of devotion. Without them it would be a pallid primer of old-fashioned piety.

However, blandly to assert the sanctity of the form and phraseology of a ritual is to fall into unforgivable sin. It is a valid criticism of our prayer book to assert that its language is commonly archaic. Except in so far as the idiom used approximates the common language of formal prayer amongst English-speaking peoples, it has no sacred character, is in no sense a holy tongue. It is not what it is accused of being because of the Hebrew original. The Hebrew language has too significantly dominated English idiom to make translation from it difficult or stiff. Certain language forms are in themselves inspiring to those who know language. Of course for those who use it as a spade, to dig with, no prayer will avail. Uriel Acosta said, "We are no Spanish hidalgos." As regards the English language, since our book follows the acceptable form of prayer terminology, we need not blush, that we can make many concessions. I believe the ritual to have devotional qualities which simple linguistic changes can enhance and emphasize. Let me give an example. It is in the use of the first person singular in some prayers. The Psalms achieved a liturgical distinction because of their joining the individual and God. "The Lord is my shepherd" means much more than "The Lord is our shepherd." Let us thus transpose the paragraph on page 67 of Vol. 1:

"May it be Thy will, O Lord our God, to lead me in Thy ways, that Thy name may be honored and Israel be blessed by my work. May I walk according to the precepts of Thy law, and remaining firm in my devotion to Thee, may I never fall into temptation or shame. May my better nature always prompt me to do good deeds with a willing heart, and faithfully to discharge the duties of my station. Gird me with strength to govern my inclinations and to rule them according to Thy will. Grant, O Father, that my conduct be always such as shall win favor in Thine eyes and in the eyes of my fellow-men."

Jewish prayer has certain rights which impatience or Philistinism, or both, must respect. After all, we pray for more than the indi-

vidual. Jewish devotional ideals are concerned for humanity more than the person.

I once thought of putting Samson's prayer on my study walls. It reads:

"O Lord God remember me, I pray Thee,
And strengthen me, I pray Thee,
That I may be this once avenged on the Philistines
For my two eyes."

We must not be blinded by the vulgar impatience which would make prayer a means of recreation and health. Those things we can leave to science. Devotion is a field far more delicate and possibly less easily entered. When the Psalmist says, "Pray for the peace of Jerusalem," he utters a universalism in the form of limpid metaphor. While I am convinced that our ritual would be more appealing through more frequent use of the first person in prayer, I cannot dismiss the inspirational implications of our present prayer book as the manual of a devoted and humanitarian fellowship.

Religion is an individual experience as well as one had in common with other human beings. A ritual must suggest both phases and meet both needs. Ours does so. That it can bridge over all the differences between honest doubt and inherited religious formal expressions is not to be expected. In the synagogue I pray for myself and for my brother. Therein lies the beauty of our traditional worship and a very potent factor for devotion for the modern man who values his share in the present and his heritage of the past.

A ceremonious and dignified interpretation of our ritual is well within our rights. In fact, the form of use of our prayer book is very important. The tallith and the holy vessels make the Orthodox synagogue significant. I am all for enlarging phylacteries where they can be honestly worn. Proper lighting in the synagogue, proper use of the ark as a part of the service, and more actual dependence on prayer on Sabbaths and Sunday services should bring out its devotional qualities more strongly. The Union Prayer Book can be effectively used as a manual of prayer in a worshipful atmosphere. As a Conference we need not pass on the verbal sanctity

of our ritual. Of that we have had enough in the past. We can, however, tacitly agree that a movement and a manual such as ours are both best used when most intelligently used. Often in hearing our book read I ask Macbeth's question, "Why could not I say Amen." I believe I have much need and much desire to say "Amen." I also believe our present Union Prayer Book, properly used, is suited to our higher needs as a praying people. The bare book, however, cannot so serve.

The value of our present prayer book can be devotionally enriched by use of psalms, poems and contemporaneous prayers. Every service should have some such, in addition to, or as a substitute for, parts of the ritual. To further this I believe the Conference should publish a psalter. It should contain, besides psalms, in the best possible liturgic form to be read responsively or otherwise, great ethical passages from our literature and from the best thinking of our brethren, the human race. It should have the best selections from our liturgic poetry and prayers not in the present ritual. This could be used most advantageously in bringing out the devotional material in our own ritual, and varying the service. The book "Blessings and Praise" is an excellent help to our prayer book, but can be much enlarged to advantage.

In addition to the psalter and thesaurus, the Conference may well consider publishing a supplement to our prayer book somewhat in the form of the Israel Abrahams' edition of the Singer ritual. Such a handbook should present a brief history of our ritual as a Reform service and a brief history of the whole public Synagog service. The attitude of Reform towards ritual, its deletions and changes, its principles involved, and similar information, might be given with great help. A complete description of the prayers, the Tefillah, the Amidah and other customary divisions with further information would enhance the value of the ritual. Some knowledge of Biblical, Gaonic, Mishnaic or medieval origin gives a key to meaning. The prayer book could thus become more enlightening, hence more inspiring.

Such a psalter, thesaurus and companion to the prayer book can well attempt a series of modern ethical reflections in the form of prayer which the Synagog can use as substitutes for, or additions

to, the present manual. As I said above, we are burdened with a locust swarm of rituals. They actually eat off the green from the land and leave it bare. Such a companion book would find a welcome in every pew and could be used in our schools and classes for the enrichment of the share of the layman in public worship. Our people have strayed after false gods. It is the task of the rabbi to teach Israel to pray before he reviles the present ritual. "All prayers are answered," said Emerson. Our cause can be much advanced if we ourselves realize the need for devotion, not excitement, in the synagogue. The Gideon's army of men and women capable of devotion will save Israel through themselves. In his present frame of fatness and fatuity Yeshurun is no more inclined to pray from one ritual than from another. We must stop indulging him in his idea that success means wisdom and that dissatisfaction with, is a proof of inadequacy of, religion. Make our ritual more commanding, but also humbly teach Israel manners, mores, *derech eretz*. After all, we mean a great deal beyond the grasp of the uninitiated when we say, "*Darche noam*" when closing the doors of the ark on the Torah. Into these Ways of Pleasantness we must again guide our people. Learned Israel has always prayed, and its prayer has been answered from within and elsewhere.

I believe our prayer book meets the devotional needs of a Jew. It gives him a sense of Jewish unity, that is of consanguinity and continuity. It has those elements of *Kavonah*, personal consecration, so essential to devotion. It has a great humanitarian reach. Humanity, in it, is my brother and my concern. It gropes humbly and frankly toward, because it assumes, God. There is no doubt about this great need of man. It is worthy of its origin and its purpose in its glorious and basic assumption that man should worship the Lord in the beauty of Holiness. It must, however, be interpreted to be used advantageously.

A man said once, "It is necessary to the happiness of man that he be mentally faithful to himself." Intellectual honesty is not monopolized by Jews. It is, however, characteristic of their ethical teachings and their religious program. Had Jews been just a bit less forthright, they might have had a Milvian bridge, and history would have been a far different story. Judaism implies mental

faithfulness. Anything else is foreign to it and distasteful. One of the tests of our prayer book is just that. We know that our service is in many respects inadequate. We feel that that is a shortcoming of honesty rather than of ignorance. Prayer, we feel, must bridge the gap between God and man. Rather than build that bridge of poor material, we Jews would have it fall short. That accounts for our failures as propagandists and for our success as critics and stimulants of religion. We are coming again to a time in the experience of man when the honest material so long wanting is available. Since the beginning or first quarter of the nineteenth century we have found too little new to supplement and strengthen it. That time is definitely past. We are out of the wilderness. Doubt, rebellion and defeat are not dogging us daily. The new note to be sounded must be through every agency we can command. To reassemble Israel there must be a clear message through an enlightened and enlightening ritual.

H

RELIGIOUS EDUCATION

THE GOD-IDEA IN THE LIGHT OF MODERN
THOUGHT AND ITS PEDAGOGIC
IMPLICATIONS

BARNET R. BRICKNER

I

The aim of this paper, as proposed by the Committee on Religious Education, is twofold.

Firstly, to outline a God-idea that is in consonance with modern thought; and secondly, to indicate its implications for our religious schools.

Let me say at the outset that the God-idea of modern thought is not so very different from the God-idea developed by the Jewish mind at its highest, as so many so-called modernists imagine.

The God-idea of modern thought does, however, come into conflict with the popular idea of traditional theism and which is the prevalent idea taught in our Reform religious schools.

The popular God-idea is so well established, and defended, that I hardly see the need for exposing it in this paper. Neither do I deem it worth our while to get into polemic with those who believe in it. I am more concerned with those of us for whom the popular God-idea as expounded in the traditional theism has become unsatisfactory, and who seek to inspire the children under our spiritual leadership with a conception of God that they can live with; a conception that will grow on them and with them as they mature intellectually and spiritually.

The truth has, unfortunately, become apparent to us that the God-ideas inculcated into the minds of many of our most intelligent children in the religious school, clash powerfully with their own clear thinking in later years. This is also true of other theological conceptions which grow out of the God-idea.

The conflict between intellect and traditional belief becomes disastrous for religion.

No matter what may be the policy of other types of religious

education, the Jewish Reform Religious School cannot afford to be characterized by evasion, or depend upon the theory that the infantile notions will be outgrown in later life.

Too few people take the trouble to reshape their religious philosophy, once they have outgrown the notions taught them in childhood. What seems to take place is that the child, grown to intellectual adulthood, turns against religions when he discovers that he has been "cheated" by the intellectual evasion practiced by his Sunday School teachers who knew better, but who, instead of imparting their own genuine religious convictions, felt called upon to be simply transmitters and phonograph records for the traditional in religion.

It is our duty, if we wish to save our children for Judaism, that we share with them such doubts and affirmations as we honestly hold, assuming of course that they are mentally ripe for such confidences. But above all, we must impart to them a God-idea in which we actually believe and which lives for us, even if it represents a departure from the God-idea of popular theism.

Personally, I see nothing un-Jewish, ultra-modern or "irreligious" about this attempt which some of us are making, to recast our God-idea. Those acquainted with the development of religious thought among the Jewish prophets and philosophers know that the God-idea in Israel has never been a fixed concept, and that it has always been fluid. Throughout Jewish history, fundamentally different conceptions of God existed side by side, without creating a corresponding fundamental difference in the practice of Judaism. Witness the priestly and prophetic conceptions of God in the Bible, or the varied names for God to be found in Jewish literature, which are an indication of differences in God-conception—*Jehovah, Elohim, Shekina, Memra, Makom, Logos, Rackmana*.

In the Middle Ages, Maimonides and Ibn Daud held fundamentally different conceptions of God, whilst in practical Judaism they differed only in some legal minutiae.

The principle of a changing theology within the framework of the Jewish people has always been the basis on which historically-minded Jews have stood since the inception of our Reform movement.

Reform Jews, such as we are, have an intellectual obligation to keep our faith a progressive faith, for we realize that when Jewish theology becomes static, not only is our faith endangered, but the survival of the Jewish people is threatened with death. The secret of the survival of the Jewish people seems to me to lie in the fact that within its framework, freedom of belief was always tolerated. This was the principle which saved us from becoming a church like the Catholic Church. We remained a people because we kept alive the principle of development and of growth, touching our faith.

In the relation between God and Israel, Israel was the constant—God the variable.

In the light of Jewish historic development, it is somewhat amusing, to say the least, to charge Jewish Liberals who seek to revitalize their religious conception with "un-Jewishness". Personally, I am more concerned with testing any theological ideas that I hold, not by the question: "Are they Jewish?" but "Are they true?" In the history of Judaism, I find that the development of the idea of God was a continual quest for the truth. "The seal of God is truth," say our sages.

For what concerns me vitally is to have a faith that will function for me, and by which I can live, rather than one that needs to live through me.

Edmond Fleg hits it off very strikingly when he says: "I am a Jew because the faith of Israel demands no abnegation of my mind. I am a Jew because for Israel the world is not yet finished; men will complete it." May I add that I am a Jew because for Israel the God-idea is not yet finished; men are still creating it.

II

Now wherein does the God-idea, according to modern thought, differ from traditional theism? In the first place, it differs in respect to content, and secondly in respect to the method by which the God-idea is reached.

How does a modern intellectual go about building up his God-idea?

It is a simple observation that human beings do not live in a

vacuum, but in a world. Hence our life is conditioned upon a certain behavior in the universe. Our life consists in interaction between our own behavior, and the behavior of the universe. To experience life's values, we must constantly be making adjustments among ourselves and our total environment. Some of these life values which we experience are more important to us than others. The highest values that we experience are our sense of security, of well-being, of increasing richness of life, and of its worthwhileness—its sanctity or what our prophets and sages referred to as its *Kedushah*.

It now becomes a fair question to ask: to what mode of behavior in the environing world must we adjust ourselves, in order to possess these highest values?

The answer which the modern religious philosopher gives to this question is: that whatever the mode of behavior in the cosmos may be, that upon which we depend and to which, when we react, gives us the sense of security, of well-being and the increasing richness and worthwhileness of life which we seek—that is God. Now that something may be completely known to us, or simply sensed. It may be either singular or plural, personal, mechanical, or even chemical. It may be a Some One, a Some Thing, or a complex of things. Or to put it in other words, God is that Something that renders the individual and the world significant and worthwhile, and which, when we relate ourselves to it, elicits from us the highest kind of thinking, the deepest kind of emotion, and leads us to the noblest kind of living.

If I understand the concept of *Kedushah*—holiness, aright, then it seems to me that the Jewish prophets and sages insinuated this modern affirmation of God, of which Prof. Rudolph Otto, in his book *The Idea of the Holy* has been the leading modern exponent. "Without the sense of holiness," says Prof. Otto, "no religion would be worthy of the name."

"The Jewish concept of *Kedushah* is the analogue of the modern conception of God. Implied in it also is the idea that life is worthwhile and has a purpose. Furthermore, they looked upon anything that is an end in itself, as *Kedushah*. The idea of holiness personified was to the Jewish sages and prophets, God. To them the

experience of the worthwhileness of life as an end in itself was as ultimate as the experience of beauty, truth and goodness was to the Greeks," says Prof. M. M. Kaplan.

Modern thought proceeds on the quest for further knowledge of an *Empiric God*, by the method of scientific technique, by observation and analysis, inference and experimentation—all of which lie in the realm of actual experience. It holds that we cannot find this God by abstract logic, but by concrete living. We begin with the highest values which our hearts long to possess, we seek experimentally to adjust ourselves to our environments so as to secure these values.

It is a process of *through man to God*.

Let this not be confused with Humanism, for even though I believe in the need for humanizing religion, that is, making it apply and grow out of all phases of human experience, and even though I accept the protest of Humanism against traditional theism, and use the scientific method, the difference between the Humanists and this point of view I am presenting lies in the fact that the Humanist stops with man, whereas I follow through man to God. It is for this reason that I call this point of view religious Humanism, in counter-distinction to secular Humanism.

In the process of experimentation, we discover certain specific adjustment by which we come into actual possession of life's highest values. We reach certain convictions as to the nature and character of that mode of behavior in the universe, which we call God, and which leads out into ethics. That is why morality becomes from this point of view, the heart of Religion, and goodness and God become almost identical.

In this connection it is important that we do not confuse the scientific method which I have stressed, with the findings of science.

The modern intellectual appreciates that it is fallacious to justify one's God-idea on the basis of this or that scientific theory, for he knows something about the high mortality rate of scientific theory. His God-idea is not based on this or that theory in biology or in physics, but is the outgrowth of the same scientific methodology that the physicists and the biologists use. The God-idea to which the modern religious thinker attains, he regards not as something

fixed, but as something just as tentative as any theory in the field of scientific research. The quest of God is perpetual, just as the quest for truth is.

Experience—the experience of the race and the experience of the individual—has for modern thought become the new approach to Religion, replacing the theophanies and the miracles and the doctrine of revelation and supernaturalism that were the bases for religious belief in the past.

In modern thought we have reversed the process of finding truth. Formerly truth was regarded as something given—now it is regarded as something discovered. Once it was something disclosed miraculously by God, now we think of it as something discovered by the intellect of man. I do not want to be understood as saying that the universe has ceased to be mysterious and that the scientists have penetrated all mystery. Firstly, this does not happen to be true, and secondly, I realize how essential it is for those of us who stress socialized religion and who keeps our eyes fixed on scientific knowledge, that we do not forget to provide for another side of man's nature beside his rationalistic side.

The psychologist tells us that man is not primarily a thinking animal who sometimes feels, but a feeling animal who sometimes thinks. We must, therefore, not neglect to provide in our reconstruction of faith for a "sense of mystery" a "feeling of reverence" "the will to self-surrender"—call it as you may—which the religion of our fathers took care of in the avenues of escape which they provided.

The movement for the reconstruction of religion, I believe to be the most vital and hopeful tendency in contemporary life. We must not let it fall by being short-sighted on the side of mysticism. But what I would like to insist on is that whatever we know and can know about God, has come to us by experience and not by revelation—that there is nothing which passes the sphere of experience. I believe that the world is knowable though not yet known, in contradistinction to theology that insists that the universe is forever unknowable and eternally mysterious, and that by the supernaturalism religion gives us a glimpse into this unknowable world.

For it seems to involve a contradiction to believe that the world is unknowable and mysterious, and then to postulate that by the

miraculous revelations of religion, we can come to know it. If the mystery of the world can be known, then it can only be known through the scientific method and not through supernaturalism. And the scientific method insists on experience for its datum. And by experience may I say that I do not mean simply the knowledge which comes to us by contact with the outside material world, for experience can be both active and passive, outward and inward, and both types of experience are valid, each in its respective field. The outward for the physical sciences, the inner for religion and kindred fields like art, music and literature.

"The seeker who pursues significance and values is often," according to Prof. Eddington, "compared unfavorably with the scientist who pursues atoms and electrons. The plain matter-of-fact person is disposed to think that the former is wandering amid shadows and illusion, whilst the latter is coming to grip with reality. But it is this matter-of-fact person who is mistaken. It is the scientist, and not the poet, or the seer, who is wandering amid shadow and illusions, for it is consciousness alone that can determine the validity of its convictions.

"It is what we feel that is alone competent to guide and keep us amid the confusions of physical sensation and reaction. Not our sensitivity to sense impressions," says Prof. Eddington, "but the reaching out of a spirit from its isolation to something beyond. A response to beauty and nature and art, an inner light of conviction and guidance—this is what we know; this is reality."

And it is on this basis that we are creating a new religious content. But some will ask: are we destroying religion when we operate on this basis? In a sense yes. We are through with the sort of religion whose essential nature was miraculous and mysterious, and that sought to explain the universe in terms of a supernatural person known as God.

But in a higher sense we are leaning toward another religion which is the outgrowth of the deepest experience that man has, namely: his attempt to identify himself with his world. It is man's inner consciousness of his spiritual life reaching forth into the world to interpret its values, discover its ends, fulfill its ideals in the light of its own reality, and seek its worthwhileness.

In this sense, Religion becomes identical with Life—the universal life force which, as Prof. Whitehead puts it, concretizes in terms of the world as we know it—natural and spiritual. It is the spirit that rolls through all things, come at last to spiritual consciousness and purpose in the human soul.

But it is not alone through the scientific method, that is, the method of experience, by which we come to God. The trend of theoretical development in modern physics and philosophy is also leading us to the same goal; to be sure, not the God of traditional theism, and to the religion based on it, but God and Religion nevertheless. Let me illustrate.

It has always remained an unanswerable riddle of theism to explain how a God who is pure Spirit could have created a world of matter, and from which, from its very nature, God must be divorced. Philosophers, from Plato and Aristotle to Whitehead, have struggled in an attempt to reconcile this dichotomy. In Jewish philosophy, too, this problem existed, especially for Maimonides who, being an Aristotelean and a Dualist, felt the need to bridge the gulf between a spiritual God such as the Judaism of his day believed in, and a material world. But modern Idealistic philosophy with its emphasis on meaning and value, and modern Science, especially the recent trends in physics, which reduces all matter to spirit, and everything to mind, have all come as a powerful ally to Religion.

Recently, Prof. Arthur Compton of the Physics Department of the University of Chicago, a Nobel prize winner, was asked the question: "What has science, particularly the new physics, to say about the old problems of free will, immortality and God?" He replied that it had some astonishing things to say, and mentioned first "a new principle of uncertainty" which Prof. Heisenberg of the University of Leipzig has announced. It is based on Prof. Compton's discoveries in light particles. The Heisenberg-Compton theory, he explained, disputed the uniformity of the physical world, which is the basis for the mechanistic view of man's consciousness, and construed an effective intelligence behind the phenomena of nature. "The new physics," continued Prof. Compton, "admitted the possibility of mind acting on matter, and suggested that the thoughts of men were perhaps the most important things in the

world." "This conception," he said, "threw new light on the evolutionary process and gave meaning to human life." In this view, the world and mankind were not developing at random out of atomic chaos. On the contrary he believed that he had found evidence, strongly suggestive of a directive intelligence or purpose back of everything, with the creation of intelligent minds as its reasonable goal.

The corner has been turned. Modern physics, instead of leading to skepticism and to materialism and a mechanistic conception of the universe, is now leading to the renaissance of religious conviction.

Few people realize what a revolutionary effect the discovery of radium played in overthrowing materialism and mechanism. The speck of radium, isolated by the Curies, sufficed to obliterate the barrier that separated matter from energy and opened up the until then hermetically sealed atom to the astonished eyes of physicists. Suddenly man discovered himself as a kind of average-sized unit between the two infinities—the vast solar system of the sun and planets and the minute solar system of the atom.

Here was the filter of the intellect cleaned by Descartes, purified by Kant, and set by Henry Poincare, on the three pin points of certitude. Here was the filter of reason, letting through the most perfect and gorgeous of dreams. Matter, a painted veil, vanished away at the penetrating gaze of science, and in its stead, a firmament of solar systems, as awe-inspiring in their infinite smallness as is the Milky Way and its infinite vastness, is revealed, not to the wild imagination of the poet but to the sober and cold judgment of the physicist.

Let me try to sum up the position of the modern physicist. A table is made of wood. Wood is cellulose. Cellulose is made up of hydrogen, carbon and oxygen, all of which are made up of atoms. An atom is a system made up of one proton, around which electrons whirl, under laws which satisfy the mind. (For that is what we call mathematics.) As for protons and electrons, they are mere centers of phenomena which occur in regular wave-like fashion according to laws which satisfy the mind. Therefore, a table is nothing but movement and mind—i.e., nothing but intelligent energy.

The theory of relativity has also led in the direction of God.

Relativity is the source of the idea that our physical observations can possess no absolute and essential value since they are made by means of material instruments—including our eyes and ears—the atoms of which follow the same laws as those of the objects observed, and therefore may be suspected of conspiring with the whole material world to keep from us the secret of their nature. This, a kind of modesty *apriori*, comes to reinforce the modesty *aposteriori*, which the breakdown of the astronomic theory of the atom has fostered among the one-time proud physicists. And this twice-established modesty is bound to prepare the mind for a divine revelation.

Further, the theory of relativity leads to two all-important observations as to the world and its creation. The first is that space time, or the universe, while unlimited, is not infinite. This notion is in deep harmony with the idea of a transcendent God as opposed to an immanent God, since God is an infinite and not merely an unlimited notion. Such a conclusion is further strengthened by the second observation to which we are led by relativity, i.e., the solidarity among space, time, energy and mass. For, since it is a new law of physics that energy is constantly being degraded along the line of time, it follows—which indeed was obvious to our intuition—that the world was at the top of its energy or, in other words, that the world was all energy precisely at the origin of time, i.e., when it was created. And moreover, since the idea of time has no scientific meaning apart from the ideas of space, mass and energy, there is no sense in inquiring what was there before the zero hour struck. All this obviously points to creation by a transcendent God, of whom nothing can be known and who thus produces an immanent God sending Him forth on a career of gradual disintegration down the slope of time.

It is obvious that such a body of ideas constitutes a favorable ground for the development of a new religion. Nothing is lacking. The high priests have their esoteric dogmas and their sacred secret language (calculus, algebraic formulas). There are abundant mysteries, of course, of an intelligent order, such as the nature of electricity. There are miracles, in the only way in which miracles interest a crowd, i.e., not as violations of the laws of Nature, but

as marvelous performances—for instance, wireless telephony or aviation. There are prophets who speak of strange things, true yet incomprehensible, such as the mystery of Creation, I mean, of relativity. And this explains, perhaps, why Einstein, a sentimental-looking scientist, of a modest, retiring and musical disposition, should have become one of the most popular men in the world on the strength of a few pages of abstruse mathematics, which only a few thousands of men have read and only a handful have understood.

For me it is clear that not only the scientific method, but the content of modern philosophy and science makes God an intellectual and spiritual necessity. The question now is: What is this God like, and whither will He lead?

When I think of God, then, I think of Him in terms of Mind, of Spirit. He is for me the expression and synthesis of the Force of Life, in terms of all the laws and stable principles, all the permanent form and order of the world. I find Him in the quiet testimony of truth, beauty, love, goodness, peace, joy, self-sacrifice and consecration which point to another kind of world within the one we see and touch—a world of Spirit, of Intelligence, of Order, of Organizing Power.

God is for me the Spirit of life, moving through order, to the fulfillment of some purpose; though as yet we may not know what that purpose is. God is not only the source from which we spring, but a goal toward which we move. In the light of the theory of creative evolution, He is the Spirit of life in the process of unfolding, evolving from consciousness to consciousness, from instinct to reason, from chaos to order, full of yet uncomprehended possibilities, but fulfilling itself in the creatively evolutionary processes of the world. And the testimony of God's evolution is to be found in the spiritual development of mankind.

God is the Ideal which strives to objectify itself in Reality, and Reality endeavors to perfect itself by reaching out toward the goal.

The former is the principle of concretion; the latter is *Imitatio Dei*. This conception of God, in some respects, reflects the older Jewish idea of God as an exemplar of all the moral virtues. According to Jewish ethics we are enjoined to link ourselves to God, *v'atem hadvekim*. For all that man is, God is; all the vision and

all the idealism, the impulse for the better and higher life, all the aspiration in the human breast, the heroism that is simply the courage and the faith to hold on to life one minute longer, because one perceives in it a sense of worthwhileness, and believes in its improbability; all of this spiritual nature in man is a concretization of that life force which is cosmic in the universe.

For even as these qualities constitute the soul of the individual and make him unique when compared to all other living creatures, so I believe that regnant in the universe are those spiritual forces which take shape and are formulated in terms of men's values and ideals as man relates himself to the Soul in the universe, which I call God.

Now, if you want to designate what I call the soul of the universe and God, in terms of personality, then you may do so, being cognizant constantly, that what you are speaking about is simply mind, idea, soul, which is, in reality, known only to us in qualitative terms, not as something finished, set, pattern-like in its nature, but something fluid, living, developing, that is in us because it is in the universe.

We speak of personality in the individual, yet it defies us to lay hold on it, or to accurately describe it. All that we can say scientifically about human personality is, *That it is* and this *It*, so far as we know and have been able to observe, is made up of certain ethical and spiritual qualities that inhere in our human natures.

I have become, in my philosophical thinking, a thorough-going Idealist, which is, I venture to say, the only possible philosophy for one who is a religionist. Now, I do not find it objectionable to formulate God in terms of personality, as we conceive personality in human terms. But when we do this, as sometimes we do, let us remember that it happens not when we are rigorously rational and intellectual, but when we are under the stress of some overwhelming and emotional strain. In the former instance, we are careful not to permit our thought and language to overreach our logical formulations, but in the latter instance, we do, and when we do, we ought to know that it is poetry—imagery and nothing else.

The question will be asked: how can one pray to such a God, and here too I must state that for me prayer is not theological at

all. It is principally psychological and social in its meaning and value. It is for me *Tehillah*, and not *Tephillah*. And I am equally intent upon a reinterpretation of prayer and the other theological notions, such as soul, immortality, sin and free will, as I am about the need for recasting the God-idea in terms of modern thought. When the latter has been done, the former will follow inevitably. Personally, I have found myself a much more prayerful person since I have ceased to regard prayer in the traditional theological sense.

For me, prayer has become meditation upon the best we know, communion with the noblest that we understand, and reaching out of what we are to what we yearn to become. In my prayers I do not barter with God or seek to persuade God to do anything, but rather to persuade myself and those whom I can stimulate to cultivate spiritual kinship with the highest in life, which the world tempts us to forget. The purpose of prayer is not to change the will of God, but to make us fulfill it. When we reach out our hands and pray, it is as if we were reaching up and out of ourselves, to that larger life upon our own impinging, and which, if we contact, will help us to do everything that is true and honest and just and pure and lovely and of good report.

The reason so many people do not pray is the same as the reason why so many people have given up their ardent belief in a personal God. It is not because they do not have a need for God or are not prayerful. It is simply that their conceptions of prayer and of God have changed, whereas those of the Synagog and the Church have not kept pace, and in many instances remained stationary.

I confess that the vocabulary and the form of prayer, the order of service, the kind of prayer—in a word, the whole institution of prayer as we now have it in the Synagog and as we teach it to our children is, to say the least, outmoded, and will have to be recast by Liberals who accept, as I do, the protest and the challenge to traditional theology that is voiced in Humanism, but who are not satisfied with the agnosticism of Humanism.

Nothing is more essential in these days of religious unrest, and it behooves religious Liberals, as yet unorganized, and in the main inarticulate in a literary way, to give voice and shape to their point of view which is radically different from that of the secular Hu-

manist. The philosophy of the religious Humanists needs to be systematized, because people are demanding to know what they believe about God, prayer, immortality, and sin. And this new formulation whenever it comes, and it should come soon, must translate itself in terms of service and ritual. And what is even more important is that such a reconstruction of theology is essential for the sake of formulating a curriculum for our religious schools and the training of our religious teachers in these schools.

II

In the main, the curriculum of our Reform Jewish religious schools are up to the Confirmation class, not much different from those in the Conservative and Orthodox schools. It is only in the Confirmation class, when the rabbi meets personally with the young people, to prepare them for confirmation, that he has an opportunity of conveying to them his own reconstructed philosophy of Judaism.

In many congregations I find that the pulpit utterances touching theology are radically at variance with those taught in the religious school and it is most essential that the pulpit and the school teachings be harmonized.

An investigation conducted by Dr. A. H. MacLean to discover what concepts are being taught in Protestant Sunday Schools and to find out what children think about God reveals that the liberal Protestants have exactly the same problems as we have but they have become more self-conscious about it.

I refer you to his doctor's dissertation prepared for Teachers College, Columbia University, and recently published under the title "The Idea of God in Protestant Religious Education." The data brought together by him through his investigation of Protestant Sunday School curriculum textbooks and classroom instruction leads him to the conclusion that though the children in Protestant Sunday Schools differ in their opinion of God and prayer and the meaning of Religion, most of them view "God as a Man." In other words, the anthropomorphic God-conception prevails. He also finds that "children are not being prepared to meet religious difficulties through reliance upon personal judgment, nor are they being pro-

vided with an adequate system of religious thought. Issues which should be of interest to those who have the religious problem at heart," he charges, "are being evaded instead of being approached in a scientific spirit." He finds that the textbooks used in the elementary grades inculcate ideas in the children which will have to be unlearned, and that religious instruction ignores the scientific method of modern pedagogy, namely to stress experience as the basis for the child's concepts whether they be religious or other concepts. A child's religious knowledge must grow out of his experiences in life even as does his geography or arithmetic knowledge.

He furthermore states that most of the religious teaching about God and theology is based upon the assumption of the child's incapacity to grasp religious meanings, with the result that an anthropomorphic God-conception, which is the easiest to teach, is imparted, even though it inevitably must get into the way of the religious development of the child grown to maturity.

For the specific findings, I refer you to Dr. MacLean's book, but at this point I hazard the opinion that with the exception of the Christological portion of Dr. MacLean's study, I feel reasonably certain that if Dr. MacLean had subjected an equal number of children in our own Reform religious schools to tests similar to those in the Protestant schools, that the outcome would have been no different. The ideas of our own children concerning God are, I believe, very similar to those of the children in the Protestant religious schools. It is unfortunate that we have not been conducting investigations along this and similar lines. We are taking much for granted that should be open to serious question, especially if the results of our Sunday Schools are judged in terms of our failure to have inculcated a religious attitude of life, and a loyalty to the temple in our graduates, during the past half century.

III

How then should the teaching about God be improved? Someone has well said, all other things that we do are secondary and provisional. Character only is ultimate and final. But the development of character is a most difficult task. For life is made up of tension

points and it should be the aim of religious education to prepare the individual to meet the resulting conflict adequately, and to prevent the child from succumbing to the frustrations to which life subjects us. How can we do this with children? Are children instinctively religious?

The psychologist answers that in the whole category of instincts, there is not one listed as religious, but there are instincts such as curiosity which are at the basis of all learning, and which also form the basis of religious education.

Then why not start where the child starts? With experience. The paradox which I find about all religious instruction is that, on the one hand, theology presents a ready-made and finished system to be transmitted to the child from the kindergarten through Confirmation, whereas modern pedagogy insists on experience and experimentation as the only method through which children learn.

It is futile to try to spoon-feed theology to children. What we must determine by pedagogic experimentation is, firstly, how much theology and what portion of theology can be given to children of certain ages with promise of better results than have been discovered. Theological teaching has not been graded in terms of child's experience but rather in terms of the historic development of theological ideas.

The question is still open as to whether the teaching about God and the experience of personal relations with Him are essential to childhood. Those who say it is and therefore it is necessary to begin such habit formation early in childhood, have produced nothing as yet that is backed up by careful pedagogic experimentation.

There is still the question of what experience children are capable of having that might be interpreted in terms of man's relation to God. Personally, I am all for starting where the child starts—and where is that?

Does the child form ethical or religious concepts first?

From my study of children I believe that manners precede morals and that the child forms ethical ideas first. Instead of teaching the child the theory of divine nature, why not start with human nature,

with the ethical customs which he has already begun to use, and wants to understand?

If you attempt to transmit the God-idea to him at once, he will probably come to have a very naïve and unsatisfactory conception. If you leave the teaching concerning God until later, it will have more significance and worth.

Why not start with the child himself? His relations with his family group and his wider social relations? Why not develop the idea of the brotherhood of man and a sense of social responsibility in terms of concrete problems which the child experiences or which can be brought within the range of his experience? About which he reads in the papers and hears discussed at the family table? The questions on social justice and righteousness and the correct way in which the society in which we live, practices or fails to practice these virtues? Why not let the children in on the hard facts of social conditions? In this way, through the study and understanding of nature and human nature, you bring out his best. If I had my way, God would never be taught as a theological conception, but children would reach a conception of God, unconsciously and indirectly by being taught through the range of their experience the great social, ethical and spiritual ideals, which together, form the God idea, so that children would come to think of God in terms of this cosmic spirit of life which manifests itself in terms of the spiritual and ethical qualities regnant in the universe.

I would list these ideals and then grade them according to the psychological level of the different age grades in children. And I would bring to bear in terms of each of these ideals, what is best in the Bible and Midrash and in the great literature of all peoples, ancient and modern.

And as the child develops, he would come to feel more strongly the urge to progress which has been manifesting itself in the human race at its highest and in the lives of its best spirits. He would then come to think of God as that force in life which makes life purposeful, worthwhile, holy. When he gets along to the place where he can grasp the unity of all nature and see the inner power working through and in all of life, then he has gotten to the place where he can understand something of what we mean by God. And

secondly, one of the outstanding needs is a revision of Biblical teachings that will include more of the known facts of Biblical science.

I find, as I move about among the classes of my religious school and hear the Bible taught, that there is hardly a word spoken of a factual nature concerning the real history about the Bible. Rather, I hear reiterated moralizations upon Biblical texts; the drawing of lessons for conduct and belief seems to combine with Bible study at the expense of fearless and clear-cut statements of Biblical criticism.

The reasons are twofold: firstly, that our teachers are unprepared, and secondly, that we fear to raise the problems for children. Then in preparing our teachers, let us beware not to make them amateur preachers and give them instead, the facts. For, why teach what is untrue?

Children will not be confused by scientific approach to the problem. The approach need not be critical. It can be a plain statement of the best we know, and if the Bible is not needed by very young children, then it is clearly the duty of liberals to postpone the teaching of it until it can be of service to them.

One thing we must not further succumb to, and that is presenting the Bible chronologically, and starting the youngest children of our religious school off with the most complicated chapters of the Bible just because the Book of Genesis happens to be the first book. Let us postpone the teaching of Genesis as long as possible, until it can be presented when the curiosity of the child leads it to ask concerning how the world came into being. Then we can tell him what we know from science about it, and enrich his imagination by telling him the poetic way the Jewish people answered this question. And by comparing our story of Genesis with parallel stories in the folklore of other peoples, bring out the ethical lessons which lie imbedded in Genesis and which indicates that from the very beginning, the Hebrew prophets, who wrote the Bible in the main, had an ethical conception of God based on human experience and social problems of their day very much like that with which we have to deal today.

And the third factor in improving the teaching about God is to revise the devotional literature now in common use. We must

reconstruct our service of worship. The vocabulary is anthropomorphic. The belief that God sits upon a throne above the clouds was perhaps never intentionally taught by liberal teachers or textbook writers. Yet the fact that an astonishingly large percentage of children accept the idea as true indicates that their chief contact with it in Sunday School comes through the devotional literature, especially the hymns.

And fourthly, I would urge that in the liberal religious schools, we should permit freedom of thought and freedom of expression concerning God and the Bible. We must encourage children to ask what would have been embarrassing questions to our teachers if we had asked them. For above all, we want to keep the minds and the emotions of the children as free as possible from thwarting conditioning. We must not inculcate a conception of God which is admittedly inadequate for his maturity. By making use of the findings of Biblical research and by introducing into our religious teaching the facts of science as we know them, we will be leading the child to the acceptance of the standard of thought and knowledge which prevails in the scholastic and scientific world. Otherwise the child, because of his easy access to ideas that run contrary to that which he hears from a conservatively minded teacher, will be led to think of religion as something outside of the category of modern thought.

I cannot emphasize too strongly in closing this paper, firstly the need of reconstructing our God-conception and the theology that derives therefrom. Secondly, that the teaching of God must come through the presentation of manifestations of Godliness, rather than through definition, if we expect the God-idea to function for children and to make a difference in their lives. And thirdly, let us remember, above all, that children and young people are persons. Let us strive to help them as friendly guides who approach them in the spirit of respect and ethical love. Then we shall be working with them in the co-operative endeavor of seeking to develop those finer qualities in human nature that aid man in facing the emergencies of life with strength and courage, with faith and hope.

THE MODERNISTS REVOLT AGAINST GOD

BERNARD J. HELLER

I

If one examines the long and checkered story of human thoughts, one would not be able to point to a period where the exponents of atheism were as bold and blatant as they are today. In studying the dissenters of the past, we must avoid the pitfalls of the modern outliners who are so facile in identifying outstanding heretics of yesterday with positive atheism. The simplification and extension of knowledge is commendable. It must, however, not be done at the expense of exactness and truth. Anaxagoras, Sophocles, Socrates, Aristophanes, Voltaire and Ingersoll have ridiculed the popular notions of God and Religion. That, however, does not indicate that they definitely subscribed to the credo of atheism. On the contrary, we have definite evidence that many of these critics did affirm their belief in the existence of an inconceivable and unprovable Being or Beings. One is as much justified in considering Anaxagoras an atheist because of his ridicule of the popular conception of God as one would be in including Maimonides in that category because of his insistence that the attributes applicable to God must be only negative.

The atheists of today are not only more numerous and more dogmatic, but more active. They seem to be possessed with the zeal of missionaries. They are not of the academic type of a La Mettrie, a Holbach, or a Haeckel. Their writings are more akin to pamphleteers or propagandists. They are engaged now not in a defensive, but in an offensive campaign.

H. L. Mencken's recent book may be cited as an excellent illustration. I feel that I must stop and examine at some length the arguments and the attitude of the modern apostle of atheism before we can consider the methods of teaching the God-idea in our schools. Should his estimate of God and Religion be valid, then we would be guilty of fostering not a blessing, but a blight upon future generations. Secondly, the literary standing which Mr. Mencken pos-

sesses and his wide influence, especially among the so-called Jewish intelligentsia, makes it imperative that we do not ignore him.

In estimating the opinions of Mr. Mencken we must bear in mind the rôle to which he has elected himself. Mr. Mencken is a professional iconoclast. Refusing to align himself with any party or set of convictions, be they social, philosophic, as well as religious or irreligious, he flits about, casting stones in places where the crowds are thickest, and against modes of beliefs and behavior which are most widely recognized and revered. He advocates libertarianism, but as he beholds the slow but gradual discarding of the Puritan attitude on the part of increasing numbers, he stages a plea for monogamy. When men are impelled to bear arms, he is inclined to pacifism; but when men dream and strive for peace, he blurts out with a defense of militarism. He admits he spends his time in sardonic laughter at the *homo sapiens*. He has utter contempt for the human species, the exception, of course, being himself. When he speaks, he speaks with a pontifical assurance. He is skeptical of everything except his own skepticism. Mr. Mencken subscribes to no tenet, but he adheres to a particular technique. He entertains no philosophy, but he has definite prejudices.

In this—his latest effusion—Mr. Mencken is more than free in his bestowal of low motives to all those with whom he professionally differs and dislikes. That he should brand teachers of Religion as “half-wits,” “most immoral of men,” “hangmen, rather than deliverers,” etc., etc., is to be expected. Consider, for example, the explanation which he gives to the establishment of the Rockefeller Institute:

“No one will deny, I take it,” he says, “that we owe the Rockefeller Institute, at least in part, to certain purely theological tremors in the donor. As a good citizen, no doubt, he desired simply to do something for the human race, but as a good Baptist he must have also given some thought to his own probable fate post mortem. Thus the Institute may be viewed as a magnificent sacrifice to the divine author of the Ten Commandments, in propitiatory atonement for some of the ways in which the money that paid for it was amassed.”¹

¹ p. 316.

In discussing the relationship of Science, Philosophy and Religion, he accounts for the belief in their compatibility on the part of some of the greatest thinkers of the ages on the ground that they were either insincere or hypocritical, as he deems was the case with Plato and Aristotle;² or on the basis of cowardice or superstitious atavisms, which he attributes to such men as Eddington, Whitehead and Millikan.

"Ostensibly," he says, "that effort is based upon a modest sense of the limitations of the human mind—upon an humble and hence highly laudable readiness to admit that many of the great problems of being and becoming remain unsolved, and must probably go unsolved forever. But actually there is something else. In part, I suspect, it is simply cowardice—a disinclination to provoke formidable and unscrupulous antagonists too far—a craven yearning for the cheaper sort of popularity. But in part it is also due to inner turmoils, congenital doubts."³

Yet Mr. Mencken considers himself and his kind as the paragons of honesty, honor and gallantry.⁴

If I were inclined to do unto Mencken as he does unto others, I feel I would be perfectly justified in calling him an intellectual charlatan. In the first place, his title is a misrepresentation of the contents of the book. He should call it "A Diatribe against the Gods" instead of a "Treatise on the Gods." In the Preface, which many people not infrequently turn to before they purchase a book, Mr. Mencken considers it to be the product of his "amiable skepticism."

² pp. 101-2.

³ "The only real way to reconcile science and religion is to set up something that is not science, and something that is not religion. This is done with great earnestness by Robert A. Millikan, A. S. Eddington, and other such hopeful men—all of them bred so deeply in the faith that they have been unable to shake it off in their later years, despite their training in scientific method and their professional use of it." (P. 306.)

"They must be endured patiently, and with them the damage that they do to the intellectual decencies. It is too much, indeed, to ask a man bred in a country parsonage and educated at a backwoods denominational college to get rid of his infantile dreads and superstitions altogether, even after a year at Göttingen and a long and useful career in the laboratory. But to be polite to such unhappy amphibians is one thing, and to take their incurable piety seriously is quite another." (p. 302.)

⁴ p. 317.

"I am quite devoid of the religious impulse, and have no belief in any of the current theologies. But neither have I any active antipathy to them save, of course, in so far as they ordain the harassing of persons who do not believe in them."⁵

In that very same preface, he states:

"Religion can be very swinish, but that swinishness is surely not of its essence. What brought it into the world was man's eternal wonder and his eternal hope. It represents one of his bold efforts—and perhaps not the least of them—to penetrate the unknowable, to put down the intolerable, to refashion the universe nearer to his heart's desire."⁶

How flagrantly irreconcilable the title and the prefatory statements are to the tenor and the tenet of his whole book, I leave any reader to decide. However tempting and justified I may be, I shall not accuse Mr. Mencken of putting out a bait for the sale of the book. I shall merely attribute it to his inconsistency, which characterizes the Menckonian creed or lack of creed.⁷

Let us now examine some of the views of Mr. Mencken, and see whether they stand the test of research and reason. Mr. Mencken builds up his argument on three major premises, which he, of course, considers to be absolute facts.

First, Religion, he avers, has not only its root in fear, but advanced and refined as it may become, it still is nourished by fear.⁸

⁵ p. vii.

⁶ p. ix.

⁷ Since the delivery of this paper an announcement has come forth that Mr. Mencken is engaged to be married and that the ceremony will be performed by a pastor in a conventional manner. This goes to show that many of our modern professional moral iconoclasts, like some ministers of religion, do not always practice what they preach.

⁸ "When men cease to fear the gods they cease to be religious in any rational sense. They may continue to mouth pious formulae, but they are no longer true believers." (P. 112.)

"Under all, and more important than anything else, is the primary motive of fear. Theology has sought to refine it away, but it remains today, as it was in the beginning, the be-all and end-all of religion." (P. 330.)

"It sends fears to haunt him—fears which stalk upon him out of the shadows of the Ages of Faith, the Apostolic Age, the Age of the Great Migrations, the Stone Age. Its time-binding afflicts him with moral ideas born of the needs of primitive and long-forgotten peoples—ideas violently out of harmony with the new conditions of life that his own immense curiosity and

Secondly, he maintains that it was cultivated and developed, if it was not invented and imposed on the masses by shrewd and clever priests, who were hungering for power.

"It is highly probable, indeed, that the first priest appeared in the world simultaneously with the first religion; nay, that he actually invented it."⁹

Lastly, the scientific method of explanation makes the continuation of religion totally unnecessary and even baneful to social, as well as intellectual progress.¹⁰

ingenuity have set up. It is, in its very nature, a machine for scaring; it must needs fail and break down as man gains more and more knowledge, for knowledge is not only power; it is also courage." (P. 350.)

How careless Mr. Mencken is in his characterization of works as well as imputation of motives may be seen in his statement that William James' *Varieties of Religious Experience*, which were the product of long and deep study, seldom have any scientific merits.

⁹ p. 10.

¹⁰ "Today every such man knows that the laws which prevail in the universe, whatever their origin in conscious purpose, manifest themselves in complete impersonality, and that no representation to any super-human Power, however imagined, can change their operation in the slightest. He knows that when they seem arbitrary and irrational, it is not because omnipotent and inscrutable Presences are playing with them, as a child might play with building blocks; but because the human race is yet too ignorant to penetrate to their true workings. The whole history of progress, as the modern mind sees it, is a history of such penetrations. They have come slowly, and, as time appears to transient and ardent man, at weary intervals, but nevertheless one has followed another pretty regularly, and since the beginning of the Seventeenth Century they have been coming ever faster and faster. Each in its turn has narrowed the dominion and prerogative of the gods." (Pp. 298-99.)

"Christian theology is not only opposed to the scientific spirit; it is opposed to every other form of rational thinking. Not by accident, you may be sure, do the Christian Scriptures make the father of knowledge a serpent—slimy, sneaking and abominable. Since the earliest days the church as an organization has thrown itself violently against every effort to liberate the body and mind of man. It has been, at all times, and everywhere, the steady defender of bad governments, bad laws, bad social theories, bad institutions." (Pp. 305-6.)

"The fact that they (some laws of nature) are unknown, in itself, is of no evidential value; it simply tells us what every enlightened person already knows, to wit, that man's knowledge of the universe is still incomplete. But it is certainly more nearly complete than it was fifty years ago, or a century ago, or a millennium ago, and so there is every reason to believe that it will become still more complete hereafter—that all the natural processes, in the course of time, will be brought into harmony with invariable laws."

"It is the custom of the craven 'scientists' I have mentioned, confronted by theological dudgeon, to seek a miserable peace by putting an arbitrary

It becomes evident at once that Mr. Mencken is guilty of oversimplification of a very complex subject, a sin which is quite common to modern popularizers of human knowledge. He has selected and overstressed a pet judgment and made it the dominating motif in his account. The facts that conflict with his pet point of view he either ignores, minimizes, or casuistically transmutes into a contrary implication in a manner which would make the medieval scholastics seem amateurish.

Mr. Mencken attributes the origin and prevalence of religion to the fear of the yet unknown forces. It was fear that made the primitive man clutch at the reeds of faith. It was fear that made him hug the deities and drove, and still drives, him into the churches and temples. The sacrifices and libations, the prayers and hymns of the moderns, are all aimed to propitiate the dread-inspiring deity.

Latest researches into this field present a rather different, if not antagonistic view. They reveal to us that primitive man felt more a kinship with, than a fear of, his gods. Mr. Robertson Smith expresses this view in the following paragraph.

"It is not true that the attempt to appease these powers is the foundation of religion. From the earliest times, religion, as distinct from magic or sorcery, addresses itself to kindred and friendly beings, who may indeed be angry with their people for a time but are always placable, except to the enemies of their worshippers or to renegade members of the community. It is not with a vague fear of unknown powers, but with a loving reverence for known gods who are knit to their worshippers by strong bonds of kinship, that religion in the only true sense of the word begins. Religion in this sense is not the child of terror; and the difference between it and the savage dread of unseen foes is as absolute and fundamental in the earliest as in the latest stages of development."¹¹

Mr. Mencken not only overrates this impulse that to a certain degree beat at the heart of primitive man, but he fails also to per-

limit upon this increase in human knowledge. Eager to pass as virtuous, they give assurances that science will stop before it gets into really close quarters with divinity." (Pp. 309-10.)

¹¹ *Religion of Semites*, pp. 54-5.

ceive and analyze the diverse strains that made up the impulse. For example, in that feeling which he terms fear, there are present the rudimentary beginnings of that sense of awe and reverence for the mysterious and inexplicable phenomena of nature, a craving for completeness which is satisfied through an association with higher powers of God. These motives are present in fear.¹²

To say, therefore, that religion is the product of mainly fear is a half truth, which is equivalent to a distortion of the truth.

Furthermore, there are facts that contradict this theory. For the objects which the primitive man worshiped were not all objects which were capable of injuring him. Some things and objects were those that aided and benefited him, the brooks, and the trees, etc. He worshiped these not only because he felt himself dependent on them, but because he detected in them also marvelous powers that transcended comprehension.

That a man of the wide reading and critical acumen of Mr. Mencken should seriously and sincerely entertain the view that religious acts and attitudes were devised by cunning priests which they shoved down the throats of men everywhere from the beginning of time unto this very day, is amazing—aye, even incredible. I can excuse a Roman philosopher for such a fanciful conception. The science of psychology was then only a babe in swaddling clothes. But Mr. Mencken lives in the twentieth century. The nature of man has been probed and explored, even unto the subconscious. He may deem God an illusion, religious rites and ceremonies senseless hocus-pocus, but how can an intelligent man fail to see that the tendency is ingrained in the soul of man. Let him call it "instinct" or "behavior pattern" or whatever he will. He need not consider its universality as a proof of its objective reality. It should, however, disclose to him the fact that it springs from within and is not imposed from without.

If religion is only a yoke which was foisted upon him by priests,

¹² Some writers see in the primitive religious expressions the beginnings of ethics and philosophy, etc. That is why all the primitive religions made their gods the Judge and Source of social behavior. That is why all the early religions occupied themselves with accounts of the origin of the world and man. That they are but myths is beyond the point. To them they were sufficient explanations of the whence, the how and the whither of things.

how account for the submissiveness and willingness to bear it. For despite his assertions that it is waning and men are increasingly emancipating themselves from its thralldom, the latest statistics tell us that memberships in churches are mounting—in urban even more than in rural sections.

That the apostles of religion were not always on the side of social progress and free inquiry is indisputable. They have compromised and capitulated to Caesar and Mammon, it is true. On the whole, however, they do not deserve the censure and odium which Mencken heaps upon them. If the religious influence in such cultural and social advancement could be precisely determined, it would be found to be not insignificant.

Mr. Mencken seems to be totally unaware of the prophets of Judea and their fearless denunciations of the social and the economic evils. It is true that their utterances do not constitute a program of social justice sufficient to guide men in civilizations that are more complex. Their cries, however, in behalf of the weak and the poor kept ringing in the ears of those who unfurled and carried the banners of right and justice, and the multitudes that followed and fought to make those ideals real. Religion may not have always supplied the spokesmen and generals of these revolutionary movements. It has, however, supplied it with inspiration and impulse. At least that is true of Judaism, whose motto was "Justice, justice, shalt thou pursue," and "The seal of the Holy One, blessed be He, is Truth."

Whether wittingly or unwittingly, Mr. Mencken ignores all this, even when he deals with Judaism, which he, by the way, identifies with the earliest portions of the Pentateuch. Its code of ethics he sees in the law of "eye for an eye and tooth for a tooth," and Yahweh to him is not the God of Holiness and Righteousness, but a depraved, vindictive deity dripping with blood.

I must confess that in reading the reviews of this book, which emanated mostly from the synagogs, I was very much depressed and disheartened. These rabbis seemed to be hot with anger because Mr. Mencken made some uncomplimentary racial characterizations of the Jew, which I thought and still think, were rather mild, and to a certain degree not baseless. They stigmatized him

as an Anti-Semite and what not. The mud which he slung on Judaism and the perversions of its God-idea and ideal seemed not to have touched them at all. Would that the Jews, and especially the rabbis of today, had more of the attitude of that psalmist who cried out: "Not unto us, O Lord, not unto us, but unto Thy Name give glory, because of Thy Loving Kindness and Thy Truth."

The third and the last assumption of Mencken is as gratuitous and as vulnerable as the other. Here I must confess that I am a little hard-pressed for contradiction. For I cannot invoke the testimony of philosophers and scientists to show the legitimacy and the compatibility of religious as well as scientific methods of explanation.

Mr. Mencken, as I said above, discredits their testimony by saying that their beliefs are prompted by cowardice and superstitious atavisms or their craven desire for popular approval. I shall therefore quote the opinions of one who "was brought up far from Sunday School atmosphere of conventional religiosity." This individual is not merely a mild liberal, he is a modernist who has placed a halo of glory and goodness over current anti-Puritan tendencies. He is not only an erudite scholar, and a profound metaphysician, but one who explored and explained to us the secrets of human nature and art. I have in mind Mr. Havelock Ellis. In a chapter on the Art of Religion, in his book *The Dance of Life*, Mr. Ellis has the following to say:

"It has become a commonplace among the unthinking, or those who think badly, to assume an opposition or hostility between mysticism and science. If 'science' is, as we have some reason to believe, an art, if 'mysticism' also is an art, the opposition can scarcely be radical since they must both spring from the same root in natural human activity."¹³

"The very fact that science, in the strict sense, seems often to begin with the stars might itself have suggested that the basis of science is mystical contemplation. Not only is there usually no opposition between the 'scientific' and the 'mystical' attitude among peoples we may fairly call primitive, but the two attitudes may be combined in the same person. The 'medicine man' is not more an embryonic man of science

¹³ pp. 182-83.

than he is an embryonic mystic; he is both equally. He cultivates not only magic but holiness, he achieves the conquest of his own soul, he enters into harmony with the universe; and in doing this, and partly indeed through doing this, his knowledge is increased, his sensations and power of observation are rendered acute, and he is enabled so to gain organized knowledge of natural processes that he can to some extent foresee or even control those processes. He is the ancestor alike of the hermit following after sanctity and of the inventor crystallizing discoveries into profitable patents. Such is the medicine man wherever we may find him—in his typical shape—which he cannot always adequately achieve—all over the world, around Torres Straits just as much as around Behring's Straits. Yet we have failed to grasp the significance of this fact.”¹⁴

“But this harmony with the essence of the universe, this control of Nature through oneness with Nature, is not only at the heart of Religion; it is also at the heart of science. *It is only by the possession of an acquired or inborn temperament attuned to the temperament of Nature that a Faraday can achieve his results.* And the primitive medicine man, who on the religious side has attained harmony of the self with the Not-self, and by obeying learnt to command, cannot fail on the scientific side, also, under the special conditions of his isolated life, to acquire an insight into natural methods, a practical power over human activities and over the treatment of disease, such as on the imaginative and emotional side he already possesses. If we are able to see this essential and double attitude of the Shaman—medicine man—if we are able to eliminate all the extraneous absurdities and the extravagances which conceal the real nature of his function in the primitive world, the problem of science and mysticism, and their relationship to each other, ceases to have difficulties for us.”¹⁵

“The course of human evolution involves a division of labour, a specialization of science and of mysticism along special lines and in separate individuals. But a fundamental antagonism of the two, it becomes evident, is not to be thought of; it is unthinkable, even absurd. If at some period in the course of civilization we seriously find that our science and our religion are antagonistic, then there must be something wrong either with our science or with our religion.

¹⁴ pp. 183–84.

¹⁵ pp. 184–85.

Perhaps not seldom there may be something wrong with both. For if the natural impulses which normally work best together are separated and specialized in different persons, we may expect to find a concomitant state of atrophy and hypertrophy, both alike morbid. The scientific person will become atrophied on the mystical side, the mystical person will become atrophied on the scientific side. Each will become morbidly hypertrophied on his own side."¹⁶

That has become the case with Mr. Mencken, no less than with the Pope who banned scientific research and independent philosophic speculations.¹⁷

The outburst of atheism at this time, which has become crystallized in the utterances of Harry Elmer Barnes and the writings of H. L. Mencken cannot be thoroughly understood unless we psycho-

¹⁶ pp. 187-88.

¹⁷ "We have not only to realize how our own prepossessions and the metaphysical figments of our own creation have obscured the simple realities of religion and science alike; we have also to see that our timid dread lest religion should kill our science, or science kill our religion, is equally fatal here. He who would gain his life must be willing to lose it, and it is by being honest to one's self and to the facts by applying courageously the measuring rod of Truth that in the end salvation is found." Havelock Ellis, *Dance of Life*, p. 219.

"When all deduction has been made of the mental and emotional confusions which have obscured men's vision, we cannot fail to conclude, it seems to me, that science and mysticism are nearer to each other than some would have us believe. At the beginning of human cultures, far from being opposed, they may even be said to be identical. From time to time, in later ages, brilliant examples have appeared of men who have possessed both instincts in a high degree and have even fused the two together, while among the humble in spirit, and the lowly in intellect, it is probable that in all ages innumerable men have by instinct harmonized their religion with their intelligence. But as the accumulated experiences of civilization have been preserved and handed on from generation to generation, this free and vital play of the instincts has been largely paralyzed. On each side fossilized traditions have accumulated so thickly, the garments of dead metaphysics have been wrapped so closely around every manifestation alike of the religious instinct and the scientific instinct—for even what we call 'common sense' is really a hardened mass of dead metaphysics—that not many persons can succeed in revealing one of these instincts in its naked beauty, and very few can succeed in so revealing both instincts. Hence a perpetual antagonism. It may be, however, we are beginning to realize that there are no metaphysical formulas to suit all men, but that every man must be the artist of his own philosophy. As we realize that, it becomes easier than it was before to liberate ourselves from a dead metaphysics, and so to give free play alike to the religious instinct and the scientific instinct. A man must not swallow more beliefs than he can digest; no man can absorb all the traditions of the past; what he fills himself with will only be a poison to work to his own auto-intoxication." Havelock Ellis, *Dance of Life*, pp. 224-25.

analyze the apostles and the devotees of modernism. Atheism usually comes on the heels of a new discovery or of a startling revolutionary movement. Despite the technological achievements of science, no such radical change has taken place in the realm of human knowledge. Our progress, it seems to me, constitutes but an extension and translation of ideas, which were already propounded. The seeds of Einsteinian relativity may be found in the philosophy of Heraclitus and the Eleatics. Even the creed of our behaviorists represents to me nothing more than a development of the views of Cabanis, who said that "thought stands in the same relation to the brain as bile to the liver and urine to the kidneys," or that of Moleschott, who averred that "without phosphorus there is no thought." It was Ludwig Büchner, who, in his *Force and Matter*, defined psychical activity as "nothing but a radiation through the cells of the grey substance of the brain of a motion set up by external stimuli." As far as the theories of scientists are concerned, they have become less rather than more materialistic than those that prevailed in the nineteenth century. With all due respect to the marvelous achievements of this age, I contend that no Copernicus or Wellhausen has appeared on the scene, which should justify the vigorous and the virulent activity of modern atheism.

Mr. Mencken's outburst cannot be considered the product of a war disillusionment. In the first place, he never expected anything from the homo sapiens. Secondly, war is not to him a serious offense. Being a Nietzschean, he hails it as a salutary opportunity for humankind to get rid of those weaklings which have impeded the progress of the superman. As for the folly and fanaticism of the sectarians, that affords him an opportunity to laugh, without which he would become dethroned from the office of High Priest of the cult of Mercurianity, as one rabbi called it.

I can only explain the dogmatism and denunciation of contemporaneous atheists by linking them up with the desires and forces that agitate their subconscious selves. The wide currency of Menckanism is due not only to his brilliant style, but also to the fact that human beings love to see a fight. They will endure discomfort, rub shoulders with men whom they ordinarily would not want to look upon, and pay a fabulous price in order to see a pugilistic

exhibition. A debate of Barnes, a vituperative article by Mencken against things that are universally accepted and respected, vicariously satisfies that desire, which is a sublimation of the pugnacity that is still within them, refined as they may be. Mencken to them is a little David who dared to go out and slay Goliath. They are thrilled by what seems to them to be courage. If they would only realize that this little David, instead of slinging stones, ejects but soft and cooked peas, which make no impression on the giant, their interest and admiration, I think, would wane.

Secondly, humility is certainly not a virtue of the modernist. He has been fed on arrogance and pride to the point that it has filled up all the nooks and crevices of not only his conscious, but even his subconscious self. The belief in a God—a being more powerful and perfect than the modern—disturbs and challenges his pet belief in his superability and nobility. The modern man wants to occupy a throne and look, not above him, but below him. In order to succeed, he must dispense with the stars and the heavens. His denial of God and his debunking of heroes of the past are the result, to no little extent, of his subconscious desire to reign supreme over the things that are above as well as below.

Lastly, the modernist exalts the animalistic instincts under the guise of self-expression. He has flung to the winds all the "don'ts" of the past. He, however, still remains human. He is higher than a beast, despite Mr. Mencken's beliefs to the contrary. He may have reasoned away his conscience, but moral scruples still haunt him and his religious yearnings still remain undowned. If he could but slay God and put him out of sight, that ghost would cease to tantalize him. Just as rabid asceticism is a transubstantiation of one's suppressed passion and craving for worldliness, and just as Jesuitical chastity is an illegitimate child of imprisoned but raging impulses, just so is the atheistic zeal of the modernist to be attributed to that voice of conscience which, though in feeble tones, still continues to upbraid him. If he could only choke it, he would be able, he instinctively feels, to go about his business of self-gratification unmolested. Mr. Mencken and his kin therefore ought to be considered as inverted Stratons.

Atheism as a profession, and not as a protest, even when it ex-

presses itself soberly and without vituperation, is subject to the following weaknesses. It is no less dogmatic than is theism, and I believe with less justification. Atheism blinks its eye at snags which are not imaginary. To account for spiritual phenomena by dogmatically and arbitrarily stating that they are the product of material things, atoms, electrons, force, energy, etc., is pedantic bosh. Psychical phenomena and events cannot be translated adequately by a quantitative reduction into physical terms. The atheists who make such affirmations, subscribe metaphysically at least to a belief in a "*creatio ex nihilo*." Even the cocksure theist to whom God is more than a "Great Perhaps," even if he possesses a theodicy which enables him to know exactly the meaning and purpose of every object and occurrence, does not do as much violence to the facts of experience as does the absolute mechanist or behaviorist. A materialistic or mechanistic explanation is, as David Hume pointed out, no explanation at all, though it aids us a great deal in harnessing the forces and predicting the occurrences of nature. What scientific accounts do is to describe to us the succession of events, and even in doing this the scientist erects a structure on foundations which are purely fictitious.

"Matter is a fiction," writes not the blind theologian, or the timid scientist, but Mr. Havelock Ellis, "just as the ideas with which sciences generally operate are mostly fictions, and the scientific materialisation of the world has proved a necessary and useful fiction, only harmful when we regard it as a hypothesis and therefore possibly true. The representative world is a system of fictions. It is a symbol by the help of which we orient ourselves. The business of science is to make the symbol ever more adequate, but it remains a symbol, a means of action, for action is the last end of thinking."¹⁸

Absolute space, force, atom, electrons are just such symbols and fictions. They are true so long as they work and increase man's knowledge. The same criteria ought to be applied to religion. A purely materialistic and mechanistic account of nature and man utterly fails to explain to us the facts of growth and development,

¹⁸ *Dance of Life*, p. 92.

facts which the theory of evolution especially emphasizes. It fails to adequately account for the presence of thought or the sense of value, and the consciousness of human freedom, which we feel are as real as any of the material objects which exist or which we imagine to exist outside of us. Once the atheist will cease to invalidate such experiential facts, he is bound to slide into the camp of the humanists, and if he does not stop thinking, he is sure to land among the enlightened theists.

II

The proverbial prayer, "God protect me from my friends, I'll take care of my enemies," could well describe the attitude of the Jewish religionists to the so-called modern Jewish humanists of the lay and more so of the rabbinical variety. We need not fear the atheist and skeptic. He has adopted a philosophy and has taken a definite position. He tells people unequivocally what he believes or disbelieves and where he stands. He calls a spade a spade. This makes it easy for us to comprehend his views and appraise them and point out what seems to us their inadequacies. It is, however, not so with the Jewish humanists. They vacillate and equivocate. They negate the cardinal affirmations and attitudes which religion demands or implies, and yet they persist in using the term God. They propound the tenets of secular ethicism, but yet they insist on doing it from the pulpits of synagogues. When this dichotomy is called to their attention, they retort that they are reinterpreting old concepts by pouring new wine in old bottles. They forget that such procedure is legitimate when the essence and nature of the new and the old are more alike than they are different. *It is all right to pour new wine into old wine bottles, but it is certainly improper to pour vinegar into receptacles that were wont to contain champagne.*

Judaism is a system of thought and life which is grounded in the belief of an Infinite, Eternal, but Personal God, who is the Supreme Source and Sanction of the ever expanding ethical and social ideals. He is beyond our reach and yet we intuitively feel that He is near us and with us wherever and whenever we wish to turn to Him

in sincerity and truth. He is inconceivable and deemed unprovable to the human mind, and yet to the heart and soul He is the most primal fact. He is not only the omega, but the alpha of our thought. He is the root as well as the fruit of all knowledge, whether it laboriously cometh by way of the test-tubes of the laboratory or whether it cometh in a flash of lightning at an unseen and unheralded moment. Inhabiting the celestial realms, yet He permeates this world of nature, even the lowliest blade of grass. He is impersonal and above human whims and wants, and yet He is vitally concerned with the ethical actions and aspirations of the most insignificant of men, through whom and by whom He reveals supremely and superbly His glory and goodness.

This, in a general way, is the basic creed, or rather conviction, of Jewish and all enlightened forms of Theism. Mythological excrescences, superstitious fungi have sprung up on the bark of the oak, but they must not, however, be identified with the tree itself. *In eliminating the overgrowths we dare not cut down the tree itself.*

If we closely examine the doctrines of the *Jewish humanists*, we will find that they are *neither true to Judaism nor to Humanism*. They give us not a version but a perversion of both Humanism and Judaism. I shall now try to prove this point.

Jewish Humanism as propounded by its clerical apostles (Professor Mordecai Kaplan and Rabbis Solomon Goldman and Herman Lissauer) commences with eliminating the vital God idea from their purview and program. If they use the term, they sublimate it into vague principles or into a poetic symbol. The God of Theism and Judaism, they aver, is incompatible with scientific facts and forms of explanation. Theism and Judaism, say they, imply supernatural implications, which of course do not and cannot remain under the same roof with science. The complete and uncompromising denial of the possibility of any and all forms of supernormal, or, as they term it, "supernatural," reading of events, impels them to discard all notions of revelation and miracles from their system. That constitutes a corollary to their first proposition.

They affirm also that the ethical and social strivings of man need not and must not be linked up with any theistic creed or God-idea. The basis and sanction of any ethical act, say they, must be

its utility to the individual or to the group. The theistic ethics which persists in linking itself up with God they brand as a form of blind authoritarianism. When these men are questioned as to the meaning and justification of their Jewish attachments, they say that Judaism primarily is and was a culture or a civilization. God and religion played a part in it, but were not synonymous with the whole of it. Significant as it may have been to the Jewish scheme in the past, it is not essential to it in the present. They translate their Jewish devotions as being loyal to the Jewish group and its ethos, whose preservation they exalt into a cardinal creed or a categorical imperative.

Professor Kaplan defines Judaism as follows:

"Judaism is the funded cultural activity which the Jewish people has transmitted from generation to generation. It is the living, dynamic process of intellectual, social, and spiritual give and take of Jews in the course of their relationship to one another as individuals and as members of various groups."¹⁹

This definition, though true, is misleading. It fails to tell us where Jewish civilization was unique, except in the fact that it was professed and practiced by a particular group. Jewish civilization was not something that could be broken up or departmentalized into discrete (intellectual, social and spiritual) elements. It was a civilization that was knitted together by a divine idea and ideal, which gave motive and meaning to each of its parts. It was like a beautiful mosaic. One cannot break up a mosaic and jumble the pieces together and still believe that he has the whole and essence of it. What precedes and follows that definition clearly illustrates its inadequacy.

The inexactness of Professor Kaplan becomes an aberration at the hands of his pupils. "It is difficult to maintain," writes Rabbi Solomon Goldman, "as some would have it, that it is religion or the God idea that holds Jewry together." It is only its cultural *milieu*, he contends. "God is absorbed in the nationalism or more correctly in the nationality of Israel. He serves as the symbol for Israel's

¹⁹ *Reconstruction of Judaism*, p. 21.

noblest aspirations and loftiest ideals. He is the national God. He is the soul of the nation."²⁰

Rabbi Goldman in his reasoning is guilty of the following fallacies, because of his failure to discriminate between the necessity of a belief in the reality of God (however he may arrive at it, whether by the way of tradition, logical deduction, or pure intuition) and a detailed picturization or conception of God. *Judaism permitted the widest latitude to the latter, but as to the necessity of the former, it remains firm and adamant.* To say that God to the Jew was nothing more than a symbol of national aspiration and ideals, noble and lofty as they may be, is nothing less than a falsification of truths and facts.

The Prophets centered their faith in and love around Israel because it served or gave promise of serving God, *who was not a mere symbol, but a living Being, who possessed attributes of Supreme and Infinite Personality.* The long line of generations of Jews who joyously resigned themselves to untold insults and indescribable persecutions, did it not for the sake of a "Kultur," but for the Torah. The martyrs that braved death with a smile, did it not for an ethos, but for "Kiddush Hashem" (the sanctification of His Name). The flagrant fallacy of this nationalistic creed is seen by their very refusal to allow those Hebrews who have accepted belief in the divinity of Jesus, but who still desire to remain racially and nationally affiliated with Jews, to collaborate with them in the rebuilding of Palestine. Where is their consistency?

The latest convert to Jewish Humanism is Rabbi Herman Lissauer. He frankly says:

"I am not sure whether we may properly use the term God since our meaning of the term is so different from our fathers'. We do not hold any belief in God as an 'externalized, individualized, personal being.' When we speak the word God, it is purely in the poetical meaning, and as a symbol for the idea. I have defined God as 'the advancing totality of our highest ideals.' We speak of religion as the search for life's meanings, the 'interpretation of human life with idealism.' Our view of religion is solely humanistic, and in no way

²⁰ "The God of Modern Israel," *New Palestine*, June 7, 1929.

theistic. We deal with man and not with God. Our great difficulty is to find in Jewish life and literature any expression of this view, and we are compelled to interpret even the 'Sh'ma Yisrael' in order to enable us to voice the one expression which every Jew uses as a watchword."

Rabbi Lissauer blunders because he apparently lacks philosophic and psychologic perspicacity. A philosophic study of Judaism will reveal the fact that in it miracles did not play the rôle which it did, for example, in Christianity. Christian theologians have deemed the performance of miracles, in the present as well as the past, as absolute evidence of the veracity of a doctrine and divine credibility of man. That was not so in Judaism, at least to the same degree as in Christianity. As early as the Book of Deuteronomy we are warned by Moses that if a prophet comes and exhorts the people to worship strange gods and offers as proof his ability to perform signs and wonders, his teachings should be rejected. The rabbis refused to permit the "Bath-Kol"—Heavenly Voice—to swerve them from any decision which their reason or best judgment suggested to them. Jewish seers and sages were indisposed to pin their faith on the unerring reliability of miraculous claims or even evidences. They adjusted the validity and sanctity of doctrines or deeds on the basis of their inner tenor and tendency.

The natural and the supernatural did not have the connotation to them that it has to us. Nature and law are categories of thought which we have acquired recently. They are hypotheses of modern science. A miracle meant to them a phenomenon that was uncommon and extraordinary and in or through which they perceived the workings of God. The Psalmist expresses it in the verse: "This was the Lord's doing—it is therefore marvellous in our eyes." When the rabbis and Maimonides assert that the occurrence of miracles was ordained at the very creation,²¹ they in reality deny the likelihood, if not possibility, of any divine intrusion or interruption of natural law. With reference to the Sinaitic theophany, one rabbi openly states that God never descended on Mount Sinai, nor did Moses go up to heaven.²²

²¹ See Gen. R. V., Aboth 5^o and Moreh 11²⁵, 29.

²² Sukkah 5^a.

Such acceptance of scientific postulates, however, did not imply to them the rejection of the belief or conviction that "our whole physical life," as William James expresses it, "lies soaking in a spiritual atmosphere; a dimension of being that we at present have no organ for apprehending. The so-called world of nature, which constitutes this world's experience, is only one portion of the total universe, and that there stretches beyond this visible world an unseen world of which we now know nothing positive, but in its relation to which the true significance of our present mundane life consists."²³

Judaism asserts two doctrines which exempts it from humanistic attacks. It believes in the doctrine of progressive revelation. Just as God discloses Himself through nature, though He does not confine Himself to it, so does He manifest Himself through man, and to us particularly through Israel's sublimest actions and aspirations. (That, however, must not be construed in implying that He has no objective reality except in Israel's thought and life.)

It was not necessary that these actions and aspirations should be accompanied by any superphysical manifestations. If they tended to bring out the highest and best in man, then they were deemed to be divine. "When wise men sit together and try to reason out the moral implication of an event or situation, though they arrive at diverse conclusions, the One God moves them all," say the rabbis.²⁴

When Moses implored God to permit him to behold His Face, He replied, "Wherever you find the footprints of man, there am I."²⁵ Succinctly put, they believed that the Moral Law of man revealed the Divine Will. When they termed the Torah (Moral Laws) to have emanated from Heaven, they meant nothing more than what G. R. Elliott, the neo-humanist, said, "that they are supernatural

²³ *Will to Believe*, p. 51.

²⁴

תלמידי חכמים שיושבין אסופות אסופות ועוסקין בתורה הללו משמאין והללו משהרין, הללו אוסרין והללו מתירין, הללו פוסלין והללו מכשירין . . . כולם נתנו מרועה אחד אל אחד נתנו, פרנס אחד אמרן.

²⁵

Hag 3^b

'הנני עומד לפניך שם' אמר לו ה'ב'ה מכל מקום שאתה מוצא רושם רגלי אדם שם אני לפניך.

without being ever unnatural, always immanent in us and yet, in a mystery beyond the reach of our science, always transcendent of us." ²⁶

It is this doctrine that made us averse to put a seal of finality to the last page of the Bible, the Mishna, or the Talmud. *Israel's ideal life was Israel's Scripture.* It is the window through which he beholds God.

Secondly, Judaism, unlike Christianity, has consistently avoided prescribing a metaphysical creed to its devotees. It may have doctrines, as Schechter rightly contends, but not transcendental dogmas. Its monotheism was not intended as a philosophic ultimate, but more as an ethical means. I cannot stop here and discuss the difference between the two. Now the Jewish humanists make much of this. They invoke this fact as a warrant for their theistic negations. If they would, however, probe deeper into the cause of this phenomenon, they would discover that it is due to Judaism's humanistic outlook and orientation. Judaism focused its attention upon man, life and this world. "Seek me and live," is its motto. Of course when it said "live," it connoted a plane of life different from that which the moderns stipulate. It advocated controlled and consecrated living, and not the free and unbridled satisfaction of all our impulses. In this postulate Judaism discloses no difference of attitude from that of Humanism, except that its religious beliefs and background save it from being vague and indefinite and criterion-less. ²⁷

The mistake which the Jewish humanists have made in their protest is that they conceived Judaism to be identical in nature with Christianity, and therefore supposed that the transcendental and

²⁶ "The human task is to clarify and obey, as well as we can, Laws which we did not invent; which no man, except when stupefied by pride—either his own pride or the pride of his teachers, relentlessly visited upon him to the third and fourth generation—can conceive to be merely human inventions." (G. R. Elliott in N. Foerster's Symposium *Humanism and America*, p. 96.)

²⁷ "Humanism conceives that the power of restraint is peculiarly human, and that those who throw down the reins are simply abandoning their humanity to the course of animal life or the complacency of vegetables. It conceives, further, that the attainment of the ideal of completeness of life, of a human nature rounded and perfect on all its sides, is fatally frustrated at the start unless the ideal of centrality or self-control is introduced as the

other-worldly tendencies of the latter were equally present and fundamental to the former. *The humanistic protest is valid when directed against dogmatic theology of the Church. It is out of order when made in the Synagog.*

As I said above, the version of the Jewish humanists constitutes a perversion of the doctrines of New Humanism. While the exponents of this new humanistic movement do not agree among themselves in details, nevertheless one need not be a subtle logician to detect the contrary tenor and tendencies between the two.

The Jewish humanists completely capitulate to the radical scientist. They accept his most extravagant claims. The neo-humanists, on the other hand, begin their creed and career by denying the assumption and presumption of those scientists who think that the materialistic and mechanistic method of explanation offer us the key to the complete understanding of the essence of Nature and Man. The absolute character of things, say they, still lies beyond the veil of mystery. Science has not and cannot rend this veil. What it does is merely give us a quantitative reduction of the universe. It ignores completely the qualitative side of things, which we experientially feel to be more real than physical ultimates and the symbolic equation of mathematics. Science traffics not with facts, but with fictions. At best their account is but a portrait of a thing or being which they imagine, but have never seen face to face. I shall quote copiously from the writings of the humanists because the charge that I made that Jewish humanists unjustly appropriated and distorted their teachings is a serious one.

"The man of science is attempting to picture things which can never be seen, for atoms lie in the realm of the infinitely small, whose very existence is problematical. Models of atoms, of ethers, or of space have about the same degree of authenticity as the posthumous portrait of a person whom no one then alive had ever seen. Men of science are too

regulating principle. The substitution of intensity as the regulating principle, which is proposed by many modernists, such as Aldous Huxley, provides for quantity but not quality of life, and tends to defeat the ideal of completeness, because certain parts of human nature, if not disciplined, will always thrive at the expense of other parts." (Norman Foerster, Symposium on *Humanism and America*, Preface, p. xiv.)

prone to confuse the thing and the model in their own minds, and they have certainly been so careless in their teaching that even very highly educated laymen accept these hypotheses as facts.”²⁸

“There was indeed at first sight a seductive simplicity about the theories of Huxley and his militant brothers. It is so easy to say that the world is nothing but a machine nicely constructed of atoms, running smoothly and undeviatingly under the mechanical laws of motion; to deny that anything new or incalculable ever breaks in to disarrange the regularity demanded by science; to dispose of the passions and appetites and the very consciousness of men as mere products of atomical reaction. It was the kind of simplification that promised to solve for us all the annoying problems of life, exactly the kind of bait that the Demon of the Absolute loves to dangle before a mind unprotected by the humility of common sense. Certainly if ever any group of men had a cosmic footrule in their pockets, it was this particular group of mid-Victorians who married the atheistical philosophy of the Eighteenth Century to the physical discoveries of the Nineteenth.”²⁹

“The (quantum) hypothesis affirms action without specifying something to act, unless the word energy is given all the physical attributes of matter. In which case a quantum of radiant energy is merely our old friend, a corpuscle of light, masquerading under a new name. Again it substitutes the principle of discontinuity of action for continuity, and one is puzzled to know from what the quantum originates and in what it ends. And again, it creates the dilemma that light is simultaneously corpuscular and vibrational, since without the latter quality none of the phenomena of interference is explicable. Lastly, it drifts into a pure philosophy of idealism.”³⁰

“Science as an accumulation and classification and utilization of observed facts may go on from victory to victory, but science as a name for such hypothetical theories of time and space, matter and motion and life, as those broached by the Darwinians of the Nineteenth Century or the Einsteinian relativists of the Twentieth is not a progress in in-

²⁸ Louis Trenchard More, *Humanism and America*, p. 16.

²⁹ Paul Elmer More, *Humanism and America*, p. 86.

³⁰ Louis Trenchard More, *Humanism and America*, p. 21.

sight, but a lapse from one naïve assumption to another in a vicious circle of self-contradicting monism."⁸¹

"If the phenomena of life are to be classed as an exact science, it is necessary to postulate that the living organism also is a machine—a thing of various material parts, acting on each other by mechanical forces. Such a postulate is pure fiat, for we have found no common factors between what we call vital actions and mechanical and physical forces."⁸²

"We are worse confused than the Deists of the Eighteenth Century who believed that the mind of God could be defined by learning the facts and laws of nature; we now propose that the intellectual and spiritual attributes of man be framed in the hypotheses of dogmatic Science."⁸³

"An effective procedure is, as I have said, to meet the mechanist on his own ground and point out to him that he is unduly dogmatic if he holds that his hypothesis is absolutely valid even for the natural order, and that if he goes further and seeks to make it cover the whole of experience, to impose a deterministic nightmare on the human spirit itself, he is abandoning the experimental attitude for an even more objectionable form of dogmatism."⁸⁴

Secondly, the Jewish humanists are inclined to identify the good life with a program of social action which takes into account the material cravings of man. Practices and procedures are sufficient to be considered as ethical when they are useful and lead to happiness. They do not stress so much the quality of such usefulness and happiness. They are in reality but positivists, defying man and his wants and desires. The humanists, however, posit the presence in man of a higher self. They may be weak in the definition of what this self is, but they are certain of its reality. A line of conduct is ethical, not when it conforms to the wills and the whims of an individual or a group, but when it conforms to the imperatives of that higher self in man. The humanist speaks with derogation, if not contempt, of the positivists whom he calls humanitarians.

⁸¹ Paul Elmer More, *Humanism and America*, pp. 72-73.

⁸² Louis Trenchard More, *Humanism and America*, p. 7.

⁸³ Louis Trenchard More, *Humanism and America*, p. 17.

⁸⁴ Irving Babbitt, *Humanism and America*, p. 45.

The ideal of the humanitarian is physical contentment and the attainment of power. His model is Bacon. The ideal of the humanist is the elevation and exaltation of the spiritual side of man. His model is not Bacon, but Socrates.

"The humanitarians in particular, whether of the utilitarian or of the sentimental type, have put slight emphasis on the inner control of the appetite. They have encouraged either directly or through the ineffectiveness of the substitutes they have offered for this control, a multiplication and complication of desires that is in flat contradiction with the wisdom of the ages. Judged by the standards of the great traditional faiths, the religion of 'progress' or 'service' or humanity, merely illustrated on a vast scale the truth of the old Latin adage that the world wishes to be deceived. The various naturalistic philosophies that have been built up on the ruins of tradition should, at all events, whatever their merits or demerits, be made to stand on their own feet. It should be one's ambition to develop so keen a Socratic dialectic, supported by such a wealth of historical illustration, that it will not be easy for the Walter Lippmanns of the future to propose some form of naturalism as the equivalent of 'humanism' and 'high religion.'"³⁵

"The humanitarian has favored not only temperamental expansion; he has also, as a rule, favored the utmost expansion of scientific knowledge with a view to realizing the Baconian ideal. Perhaps indeed the chief driving power behind the humanitarian movement has been the confidence inspired in man by the progressive control physical science has enabled him to acquire over the forces of nature. It goes without saying that the humanist is not hostile to science as such, but only to a science that has overstepped its due bounds, and in general to every form of naturalism, whether rationalistic or emotional, that sets up as a substitute for humanism or religion. In the case of such encroachments, there is not only a quarrel between the naturalist and the humanist, but a quarrel of first principles. When first principles are involved, the law of measure is no longer applicable. One should not be moderate in dealing with error. I have pointed out elsewhere the danger of confounding the humanistic attitude with that of the Laodicean."³⁶

³⁵ Irving Babbitt, *Humanism and America*, p. 48.

³⁶ Irving Babbitt, *Humanism and America*, pp. 31-32.

The Jewish humanists, together with Dr. Charles Francis Potter, fail to distinguish between the humanists' contention that man possesses an inner moral dignity and the positivists' creed that man is deity.

"No excuse remains for muddle-headed critics, for example, the saccharine simplicity of that Dr. Charles Francis Potter, who recently has acquired a kind of newspaper notoriety (extending, to my knowledge, as far as Lahore, India) by launching a 'new religion' of 'humanism' wherein humanity is to be enthroned in the place of God, and who, in his initial address, mentioned Mr. Babbitt and myself, among others, as associates in the foundation. The *Commonweal* of October 16, 1929, made the proper reply to such impertinence: 'Whoever may have said that man is inherently good, it was certainly not Professor Babbitt; the diverse negators of the supernatural have many names, but that of More is not among them.'"⁸⁷

Thirdly, the Jewish humanists, because of their emphasis on nationalism, not only place the interest and the dignity of the group above that of the individual, but in their search for ideals and inspirations they are parochial. As humanists their sweep ought to be universal. They should not consistently confine themselves to the wisdom and values of their own people.

"Cultural movements," writes Norman Foerster, the humanist, "have two sexes, so to speak, one native and one foreign, and the native expresses itself in the main unconsciously under the incitement of the foreign. The native for the most part takes care of itself, the foreign must be sedulously cultivated. Humanism believes with Goethe that 'everyone must form himself as a particular being, seeking, however, to attain that general idea of which all mankind are constituents.'"⁸⁸

Fourthly, the Jewish humanists conceive Humanism to be antagonistic to the attitudes and affirmations of Religion. This is not the case. It is true that a few humanists hint that the philosophy of

⁸⁷ *The Bookman*, March, 1930, p. 5.

⁸⁸ Norman Foerster, *Humanism and America*, p. xiv.

Humanism and Religion do not chime together. The great majority, however, feel and increasingly so, that Humanism and Religion not only run parallel to each other, but that they are interdependent and supplement and support one another. Some humanists invoke not only the general principle of Religion, but ally themselves with definite and particular religious traditions and denominations. There are humanists who feel themselves at home even in the Church of Rome. To them the pursuit of private judgment and individualistic whims in religion as in ethics are fraught with evil. The wise institutions and mellowed traditions of a church that has to its credit the experience of ages and the visions of extraordinary saints and seers is more likely to give to the individual the standards and sublimities which the humanist is in search of.

"For my own part, I range myself unhesitatingly on the side of the supernaturalists. Though I see no evidence that humanism is necessarily ineffective apart from dogmatic and revealed religion, there is, as it seems to me, evidence that it gains immensely in effectiveness when it has as a background religious insight."³⁹

"It is an error to hold that Humanism can take the place of religion. Religion indeed may more readily dispense with humanism than humanism with religion. Humanism gains greatly by having a religious background in the sense I have indicated: whereas religion, for the man who has actually renounced the world, may very conceivably be all in all. On the other hand, the man who sets out to live religiously in the secular order without having recourse to the wisdom of the humanist is likely to fall into vicious confusions—notably into a confusion between the things of God and the things of Caesar. The Catholic Church has therefore been well inspired in rounding out its religious doctrine with the teaching of Aristotle and other masters of the law of measure. It can scarcely fail to recognize that the position of the positive and critical humanist is sound as far as it goes. It follows that the Catholic and the non-Catholic should be able to co-operate on the humanistic level. A like co-operation should be possible between the humanist and the members of other Christian communions, who have not as yet succumbed

³⁹ Irving Babbitt, *Humanism and America*, p. 39.

entirely to humanitarianism. Religion, not merely today, but always, has been subject to extraordinary perversions. It has ever been the chosen domain of self-deception and 'wishful' thinking. When one reflects on the fanaticism, casuistry, obscurantism, and hypocrisy that have defaced the history of Christianity itself, one is tempted at times to acquiesce in the famous exclamation of Lucretius 'Tantum religio potuit suadere malorum.' Yet one must insist that religion is in its purity the very height of man. As to where this pure religion is to be found, we should keep in mind the saying of Joubert that in matters religious it is a bad sign when one differs from the saints."⁴⁰

"Humanism is in the end futile without religion."⁴¹

"In surrendering dogmatic faith they are at the same time surrendering their humanism. It is from such people that we hear most about 'science and religion': It is such people who pay and lead the flock to pay, that exaggerated devotion to 'science' which the true humanist deplors."⁴²

"They (Von Hugel and Babbitt) agree in the conviction that now, for the sake of religion itself, the way of humanism must be clearly discriminated from the way of religion. Mr. Babbitt has urged that religion at its best is far above, and at its worst far below a sound humanism. Baron Von Hugel has urged that Christians should face now, more frankly and fully than they have ever faced before, the fact that the ethical or humane way has a distinct and divinely ordained validity of its own for those who cannot honestly follow the religious way; and that the full health of each way depends upon the health of the other."⁴³

"The fresh humility that we need must be built up patiently by religion and by humanism, each working in its own way and carefully respectful of the other, even (perhaps especially) when these two approaches are equally employed by one person."⁴⁴

"The great achievement of modern times is the general realization that life is of necessity experimental, that change

⁴⁰ Irving Babbitt, *Humanism and America*, pp. 45-46.

⁴¹ T. S. Eliot, *Humanism and America*, p. 105.

⁴² T. S. Eliot, *Humanism and America*, p. 108.

⁴³ G. R. Elliott, *Humanism and America*, p. 100.

⁴⁴ G. R. Elliott, *Humanism and America*, p. 97.

is a constant law for us and that the human spirit is more important than human customs and institutions, however sacrosanct. Hence our pride of freedom, freedom from the past. And this pride is proper and sound in so far as it is a proud gratitude for the general dissemination of a truth that the great saints and sages, under all dispensations, knew—the experimentality of life. But our pride is rank and noxious when we imagine we know this truth as well as the saints knew it, if not better. To be sure, we know it, more widely in a certain sense than they did, having discovered with the aid of science many exterior illustrations of it which were unknown to them. We know it with a wide and superficial immediacy. But they knew it with a profound immediacy. They knew the basal experimentality of life because they knew it was basifixed. They knew the depth and height of change because they knew the permanency below and above it. They knew the permanency that does the experimenting, the changeless that enables us to know change. Of this we have lost hold.”⁴⁵

“This pride means a false emphasis on ‘personal religion’ over against institutional religion. ‘Personal religion’ now comprises a vast variety of creeds. Many of these are asserted by their proponents, sometimes angrily asserted, to be not religious at all, but they really are religious in the broadest or lowest extension of the term. A few years ago, newspaper reporters discovered in a western state a not insane man who claimed that the earth was flat. As to the long story of *geodesy*, he said it meant little to him, for he had ‘a science of my own.’ Nowadays many persons have in the same way a ‘religion of my own.’ But this phenomenon, unlike the other, is too popular, just at present, to have any comic news value. It would start a public laugh only in the thirteenth, or who knows, the thirtieth century. Today many persons who religiously swallow the authority of science, who religiously believe that Einsteinism is true and wish they could understand what it means, reject all authority on religion.”⁴⁶

It is interesting to note that these misnamed Jewish humanists of the clerical variety maintain an allegiance, despite their radical-

⁴⁵ G. R. Elliott, *Humanism and America*, p. 84.

⁴⁶ G. R. Elliott, *Humanism and America*, pp. 84–85.

ism, to the more orthodox or conservative brand of Judaism. They deny or are skeptical of the reality of God, but yet they put on "tefilin" and wear "arba kanfos." They remind me of the Christian atheist who averred that "there is no God, but Jesus was His son."

The phenomenon is as tragic as it is ludicrous. It discloses to us the lack of independence and the utter spiritual impoverishment of the Jew of today. He is critical of the beliefs of his seers and sages, but he gullibly assents to the dogmas and orthodoxies of the rash scientist. He boasts of being courageous and independent, but yet he apes in a monkey-like fashion every move of the Gentile. Christian Science bobs up and immediately a Jewish Science movement comes into existence. A Potter raises his voice against the transcendentalism and other-worldliness of Christianity, and erroneously labels it as Humanism, and lo and behold, we find rabbis dancing to the same tune and mumbling the same words and phrases.

Beholding such antics, I at times feel that the reproach of Carlyle was not unmerited. "The Jews," he wrote in one of his anti-Semitic fits, "are always dealing in old clothes, spiritual or material."

Judaism has had a long and checkered career. Its course was never smooth and easy. The oppositions and the obstacles which it encountered were innumerable. Assimilation and imitation, however, never yielded it safety and salvation. If its history has to teach us anything, it is not to commit the two evils which Jeremiah described, when he said:

"They have forsaken Me, the fountain of living waters,
and hewed out for themselves cisterns, broken cisterns, that
can hold no water."

III

The ways that lead to a knowledge of God are many. The one that was pursued by traditional theologians and philosophers was the one of deduction. These men felt that they could prove the existence and reality of God by the process of ratiocination. Man and nature were to them premises which inescapably led to the conclusion that God is. Once His existence was established, they,

with the further aid of reason and tradition, deduced all the dogmas and doctrines which were to them indispensable to a religious outlook and life. I shall not burden you with the classical proofs of the existence of God (cosmological, ontological, teleological, etc.). You know as well as I do that these proofs have been shown by Kant and later thinkers to be not invulnerable. Personally, I believe that with the exception of the cosmological proof, much can be still said for their validity. I am, however, strongly disinclined to place much reliance upon the syllogistic method of establishing a faith in God. In the first place, a God who is arrived at through such deduction is a God who does not warm our souls and raise our spirits. He is a pure abstraction, cold and aloof and transcendental. If that god is a living God, it is not because of the subtle dialectics used, but because there is in back of the believer a desire or instinctive urge for God, or what William James called "the will to believe." A man who by nature is inclined in the opposite direction could muster up as much of wishful thinking to show that atheistic philosophy is most logical. We need not resort to the deductive method of teaching God in our religious schools. God to youngsters is a fact, if He is anything at all. It may, however, be advisable to acquaint high-school pupils with the traditional proofs and especially with those which modern thinkers still believe to be valid. (See the writings of J. E. Turner, *Personality and Reality*, and Pupin, *The New Reformation*.)

The second method is that of the more critical and pragmatic philosophers and also religious scientists. To them God is an assumption, an hypothesis, rather than a conclusion. This hypothesis they accept because it works in an intellectual and ethical sense. It helps some to understand and explain the meaning of nature and man. They also feel it is indispensable in raising and placing human action upon a high moral plane. Since the contrary or atheistic hypothesis does not possess merits over or even equal the postulate of theism, they feel that the assumption that God is, ought to be accepted. It verifies itself, say they. We ought to avoid the use of this method more than that of deduction in our religious schools. The strictly pragmatic argument has too much of an element of doubt in it, which may be useful in the period of late

adolescence, but not to the tender minds and souls of children. Doubts must not be awakened until they arise of their own accord. Secondly, it is too much complicated by appraisals of expediency and relative values.

The third method of arriving at the consciousness of God is that of intuition. By intuition I mean that mystic feeling which is more potent than even the perceptions of the eye and the conceptions of the mind. Professor Montague has recently published a book entitled *The Ways of Knowing*, wherein he shows that the intuitive approach is legitimate and is not to be disparaged. You will recall that I quoted in my paper Havelock Ellis, who told us that not only do the fine arts spring from such intuitions, but the very sciences have been born therefrom. Science grows out of the intuition that the world and truth are objectively real and that our sense impressions and cogitations reveal more than our mere physiological states and changes. Science and religion both, Mr. Ellis contends, come from that consciousness of man that he, through his thoughts and actions can not only know but even control nature. They differ only in method, but not in meaning and motive. Morals and ethics are possible because of man's mystic faith that the universe is responsive to our highest hopes and strivings.

"Truly, all we know of good and duty proceeds from nature; but none the less so all we know of evil. Visible nature is all plasticity and indifference—a moral multiverse, as one might call it, and not a moral universe. To such a harlot, we owe no allegiance; with her as a whole we can establish no moral communion; and we are free in our dealings with her several parts to obey or destroy, and to follow no law but that of prudence in coming to terms with such of her particular features as will help us to our private ends. If there be a divine Spirit of the universe, nature, such as we know her, cannot possibly be its ultimate word to man. Either there is no Spirit revealed in nature, or else it is inadequately revealed there; and (as all the higher religions have assumed) what we call visible nature, or this world, must be but a veil and surface whose full meaning resides in a supplementary unseen or other world."⁴⁷

⁴⁷ William James, *Will to Believe*, pp. 43, 44.

This method, I believe, is most fruitful and effective, and it is the one we ought to utilize primarily in our religious schools. Do not waste your time with abstruse proofs of the existence of God in the religious schools. Do not calculate values and advantages with your children when you speak of God. Help them to cultivate that faculty which will make them see with the eyes of their souls what should be to them the fact that God is. That is of primal importance. Avoid giving them any final and fixed picture of the nature of God. Stress to them the Biblical injunction that no man, not even a Moses, can behold the face of God. Tell them the story of the emperor who aspired to see God clearly, and how the rabbi showed him his limitation by pointing out to him that he could not even look at one of His creations—the sun. Tell him about the rabbi who rebuked his colleague who used more than the traditional number of adjectives in his prayers, thinking that thus he fully described God. Explain to him why the Jewish medieval philosopher preferred negative to positive attributes. Remember that the word God is but a symbol, not, as the Jewish humanists contend, of a Being that does not exist, but of a Power and a Soul that is so infinite and so sublime that to attempt to define Him is to limit and to degrade Him. Let the child's imagination have free play. Do not worry about his childlike notions. Remember that the most sophisticated concepts of God, even of the naturalists and humanists (when they have one) are personal and defective. If the teacher will stress the conviction and not the contour of God, the child's faith in God's reality will remain, but his notion of Him and His wants will grow and develop with age, wisdom and insight.

If the metaphysical concept of God which we impart to the child seems vague and incomplete to you, which I maintain is an advantage rather than a disadvantage, in that it fascinates and challenges speculation, the concept of the active nature of God, namely, His Will, should be made more distinct and definite. The child must be taught to see the manifestation of God in the ethical experience and strivings of his own person, his people and humanity. The child must be made to feel that God not only exists, but that He is ascertainable in and through such ideal aspirations. That con-

stituted a burning conviction with the founders and the expounders of Judaism. They saw God in the sublime odyssey of man, and especially Israel, more so than in the phenomenon of nature, which in places and phases seems so repugnant to our higher and finer instincts. This conviction made the prophets link up God with every significant event in the life of Israel.

That God is a concept that becomes manifest in the progressive experience of Israel is voiced in the statement of the rabbi who, in explaining the seemingly superfluous word אֱלֹהֶיךָ "Thy God," in the verse "I am the Lord, Thy God," said: "Its use was necessitated because the Holy One, blessed be He, revealed Himself to Israel at the Red Sea, like a warrior engaged in battle, and at Sinai like a Scribe, teaching Torah, and in the days of Solomon like a blithe young man, and in the days of Daniel, like a venerable old man, full of mercy. Therefore, said the Holy One, blessed be He, —think not because ye see Me in diverse forms and appearances, I am different. I am the same One who was at the Red Sea and at Sinai, in fact every place—I am the Lord, THY God."⁴⁸

If the child is to be made aware of God by intuition and not by logical deductions and pragmatic suppositions, we must realize then that our schools *alone* cannot evoke and establish in the heart of the child the consciousness of God. It is utter folly to believe that intuitive faculty can be made to blossom forth by homeopathic doses of Sunday school instruction, splendid as may be its faculties, textbooks and teaching staff. In the first place, such instruction is brief and not continuous and little related to the everyday life of the child. Secondly, the home plays a much greater rôle in his life. The child has continuous contact with his parents. If the child therefore is to possess the faith and feeling that God is, it must be planted in his soul by the parents, and in the home. All that the school can do is to foster its growth.

Whether in school or at home, the consciousness of God will come if the child will be made to see, first, that spiritual qualities are to

„אנכי ה' אלהיך לפי שנראה להם ה'ק'ב' בים כגבור עושה מלחמה ובסני כסופר מלמד תורה, ונראה להם בימי שלמה כבחור וימי דניאל כזקן מלא רחמים, אמר להם ה'ק'ב' : לא בשביל שאתם רואים אותי דמויות הרבה, אלא אני הוא שבים, אני הוא שבסני, אני הוא שבכל מקום — אנכי ה' אלהיך (תכה'ק).“

be esteemed above material things. If the child sees that the parents and teachers idolize wealth and material power above that of wisdom and virtue, it has very little chance of growing up with the consciousness that spiritual things are real and supremely worth while.

Secondly, the home and the school must make the child perceive that beauty and divinity are everywhere, in the blade of grass, in the sunset, in the coming of a new babe, as well as in acts of kindness and noble impulse, no less than in the things and events which in the past were deemed to be celestial and supernatural.

Thirdly, the child must be trained by example and habit to seek contact and communion with that Being who is the living source and embodiment of our spiritual and ethical ideals. To the theist it is God, and not a metaphysical abstraction or a mere symbol.

In helping the child to obtain such a God concept, we shall give him strength to bear, power to strive, and vision to see things that are ineffably noble and satisfying.

I

THE PURPOSES AND POSSIBILITIES OF SYNAGOG EXTENSION IN AMERICAN REFORM JUDAISM

LEO M. FRANKLIN

When, according to the tradition of Exodus, Moses stood before Pharaoh demanding that he let the people go, he said to him: "Go, serve the Lord, your God. But who are they that shall go?" And Moses said: "We will go with our young and with our old. With our sons and with our daughters, we shall go." In this reply of the great lawgiver to the mighty ruler of Egypt is embodied the whole philosophy of what in our day we have come to know as Synagog Extension. If God is to be truly served, if Judaism is to become a vital and a dominating spiritual force, then its influence must be brought to bear upon every man, woman and child in the community.

The fact that many tens of thousands of persons born within the Jewish fold were apparently outside the influence of the synagogue and of organized Jewish life in general does not seem to have dawned upon the leaders of our various Jewish communities in America until almost the last decade of the nineteenth century. At least until that time no concerted effort had been made to reach out to the small and scattered communities that were to be found in many parts of the country.

This can be easily enough explained. The Jewish population, even of the great centers, was up to that time comparatively small and there were not many who dwelt in the large cities who did not feel the obligation resting upon them to affiliate themselves with a congregation. "*Al tijrosh min ha Zibbur*" seemed to be a mandate that meant something to the great majority. Moreover, even those Jews who were resident in the small communities identified themselves in considerable numbers with the nearest city congregations and especially on the High Holy Days they frequently made rather long and arduous journeys to the great centers that they might worship with their co-religionists.

Similarly in those days although the religious school knew little or nothing of such advances in pedagogic method as had even then been devised by experts in that field, and although child psychology was a term then to be played with by a few and not to be taken very seriously by many, the Jewish parent as a rule found it incumbent upon him to give his child, and especially the boy, the advantage of such religious instruction as might be available. True, in most instances it culminated in the Bar Mitzvah, or in a few Reform congregations with the Confirmation, but at least the religious school was not an institution to be sneered at or ridiculed or to be regarded with utter indifference, as unfortunately it so frequently is today.

But with the great influx of Jewish immigration beginning in the early eighties and continuing through about three and one-half decades, the whole complexion of Judaism in America underwent a change. Not only did the urban centers come to be crowded to such an extent that ghettos were created in almost all of them, especially along the Eastern seaboard and in the Central West, but Jews in increasing numbers began to settle in the towns and villages that were often far removed from any great Jewish community. For the most part the new settlers coming as they did from Eastern Europe brought with them religious traditions and customs to which they clung tenaciously. In a religious sense, therefore, their coming created no problem. But they did bring with them to the Jews of America certain problems that were as pressing and distressing as they were unique. These multitudes, driven to these shores by persecution, came almost to a man penniless and friendless and they became at once a charge upon the larger Jewish community.

A strange thing then happened, the importance of which has not been always sufficiently counted with but which unfortunately cut deep into the religious life of the American Jew and the influence of which at this very moment is tremendous. The Jew in America who heretofore had expressed his religious loyalty through affiliation with the synagog, through the sacrifices he made to give his children a Jewish education, and through his participation in every movement that had as its goal the stress of Jewish values and the maintenance of Jewish institutions, now came to interpret his

Judaism in new terms. The pitiful plight of the immigrant Jew whose native land had vomited him forth as so much filth, his absolute economic dependence upon his more fortunate brothers, the need to feed him, to clothe him, to shelter him, came to absorb all the energies and all the enthusiasm of the Jew in America.

In other words the Jew came to believe that Judaism and philanthropy were co-extensive and synonymous terms and that he who fed the hungry, clothed the naked and extended a helping hand to the poor need no longer trample the courts of God. This attitude on the part of the Jew unquestionably represented a spiritual retrogression. Charity, it needs not be said, has always been a part of Jewish duty, but it has never been the whole of it. This perverted conception of the content of Judaism, created at the time of the first great influx of Jews into this country, has not only persisted but it has definitely and steadily grown until today it represents perhaps the most subtle fallacy that leaders of the synagogue must combat. Our philanthropies today absorb an unfair proportion of the interest and the brains and the consecration of Jewish men and women who will make no end of sacrifice for the physical comforts and the intellectual emancipation of Jews but to whom their spiritual needs make no appeal. They are ready to save Jews but that is all. They do not understand that the salvation of the Jew is ultimately bound up with the preservation of his Judaism.

But in the meantime certain changes were taking place within the Jewish communities. Whereas previous to the last quarter of the nineteenth century the Jewry of America represented a practically homogeneous group, now it came to be heterogeneous in its composition, drawing its numbers from those countries whose influence upon our life had up to this time been negligible. Let not this statement be misinterpreted. I believe that the Jew coming to us from Eastern Europe has brought to us tremendous and incalculable elements of strength, and to the life-blood of American Israel he has added red corpuscles. Indeed, such spiritual strength as is ours may in no small part be attributed to him. But his coming among us also served to emphasize very sharply the distinctions between various groups within American Israel. Not only was the line of demarcation between Orthodox and Reform Jew stressed as it had

not been before in this country, but social differences militated against the maintenance of a spirit of unity in our Jewish life. With the influence of this last, however, we cannot deal in this paper, though it is by no means unimportant in its effect upon Jewish life in general.

What does concern us is the increasing antagonism between the two groups of our co-religionists, those who had been here for a considerable period and who had thus fitted themselves quite harmoniously into their American environment, and those who had not yet had time and opportunity thus to assimilate. A sense of conscious difference, in part social in character and in part religious, arose between Jewish groups setting one against the other. When the Jew whose good fortune it had been to create a competence for himself through comparatively long years of residence here had given material help to his less fortunate brother, he was inclined not only to wash his hands of him but even to be a bit ashamed of him. He had become intensely self-conscious. He felt himself disadvantaged by the Jew, new to America, wearing the garb and speaking the language of the stranger, because in the eye of the non-Jew this so-called alien had become a type of every Jew. And out of resentment against his brother Jew in some instances he became resentful of Judaism itself.

I do not mean to imply that this was a chief contributing cause of the indifference to Judaism as a religion which has so obviously characterized these last three decades. But it did play a part. On the whole we have only shared in the experience of all religious groups. We are living, it is trite to say, in an intensely materialistic age and under a utilitarian philosophy. This is not the age of the poet or the prophet or the dreamer of dreams. It is the age of the mechanic and the physical scientist. Our ideals are Hellenistic rather than Judaic. Unconsciously we are hedonists. The economic pressure of life is so tremendous that we are willing to grasp at any little relaxation, even though it may be of a type that our fathers would have held in utmost disapproval.

Nor can we underestimate the influence of the war upon our religious attitudes. The price of war is always paid not in terms of youth sacrificed or of property destroyed, but rather in terms of

life brutalized and degraded. The aftermath of war is always a lowering of human standards and a lessening of faith in God. All of these things contribute to our present situation. They have affected the Jewish life of the great and of the small communities.

Now while there is no ground to believe that Judaism will not gradually resuscitate itself and find new life and vigor, we cannot be blind to the fact that all the destructive forces that since the beginning of the century have worked upon religion in general, have also directed themselves against the faith of Israel. "Wie es sich Christelt so Juedelt es sich auch." Whereas in the latter part of the nineteenth century, as already pointed out, there were comparatively few Jews who did not have some synagogal affiliation and who did not feel it incumbent upon them to give their children a religious education, today there are many such. Whereas then the Jew in the country town sought as best he could to keep himself in touch with the Jewish life of the larger cities near at hand, today the situation of the Jew in the country is from the religious standpoint unspeakably pathetic.

And it is this fact out of which rises the problem of Synagog Extension in this country. Briefly stated, that problem is: What are we to do to gain back the allegiance of the unaffiliated Jew? What are we to do to deepen the community sense in Israel? What are we to do to provide the facilities for religious education for our children and to hold the allegiance of our youth, particularly of that portion of our youth which because it has fitted itself harmoniously into the social environment of this time and country and has enjoyed the educational advantages which our schools and colleges afford feels itself emancipated from what it calls the bondage of religion? The problem thus presented is obviously neither insignificant nor simple of solution. How up to this time has it been met?

In the main it is fair to say that practically up to the doors of our own day when the Jewish Institute of Religion and the United Synagog of America have begun to face the problem at issue, the single organization that has taken the matter seriously and attempted to attack it in a systematic way has been the Union of American Hebrew Congregations. This statement should perhaps

be qualified by saying that in its effort to meet a distressing situation the Union has at all times had the loyal support and the fullest co-operation of this Central Conference of American Rabbis. As a matter of fact, it was this organization that gave to the Union the inspiration to enter this field of activity at all. The work of Synagog Extension in America actually began in the year 1902 when Rabbi Edward N. Calisch of Richmond, Virginia, made his first report to the Union as chairman of a Committee on Circuit Preaching which had been appointed in the previous year. In this report Rabbi Calisch says:

"The gratifying fact has become evident that as one result of the Committee's work the problem of the country Jew is beginning to be recognized and its seriousness appreciated by the country at large. It is true nothing definite has been done further than the work of this Committee and along its lines, but the Jewish press has begun to discuss the problem and the discussion has led to good results."

After some comment upon the character of the Jewish press of the period he goes on to say:

"Two vital points need to be emphasized: First the duty which our country co-religionists owe to themselves and to our sacred faith to provide for its observance and above all for the religious education of their children; and second, the duty that the large and wealthy city congregations owe to their country brethren to strengthen their hands and to give them substantial aid."

It is interesting to note how this work of Synagog Extension has grown during the almost four decades that have passed since its beginning. As an index thereto one may point out that there had been appropriated for this purpose the sum of \$200. Seven dollars additional had been received through individual contributions. But the total expense in the year 1902 for the carrying on of this work amounted to \$145.45, leaving a balance in the treasury of the Committee of \$61.60. Contrast with this the fact that in the last year the budget of the Department of Synagog and School Extension of the Union of American Hebrew Congregations amounted to \$133,804.25 and that for the coming year a budget approximating \$150,000 is to be presented, and you will readily see that the problem has been

vigorously attacked. Are we as much nearer a solution of our problem as this vast and increasing expenditure would naturally indicate that we should be?

As a part of Rabbi Calisch's report, already referred to, were two recommendations: First, that one man be engaged whose time should be devoted exclusively to circuit work, who should travel from place to place within a given territory for the purpose of creating and maintaining congregations and schools and guiding their activities. And the second recommendation was that a fund be created for furnishing to leaderless congregations sermons which might be read by laymen on Sabbaths and Holy Days.

At this same meeting of the Union, namely in December, 1902, Dr. David Philipson, President of what was then known as the Hebrew Sabbath School Union, in his report to the Union made a somewhat similar recommendation. Speaking of Jewish children in the small communities he said:

"The children are growing up without any knowledge of their faith. Many of them attend Christian Sunday Schools. It is indeed time that we should be up and doing for these. They belong to the House of Israel and unless we bestir ourselves many of them will become lost sheep. . . . A beginning at any rate should be made. Call it missionary effort if you will. Name the agent a Jewish missionary, a field secretary, an organizer, name him what you will, but let us out of our 'laissez-faire' attitude and apply ourselves to the solution of this serious problem in our American Jewish life."

As a result of these various recommendations it was resolved that a committee be appointed whose business it should be to select rabbis and prominent laymen in the various states who in each state should organize a confederation of congregations under a plan, the details of which will be found in the Twenty-ninth Annual Report of the Union, page 4710, but into which we need not here enter. Briefly, it contemplated the organization of a kind of congregational federation in each state, one central and important point within the state to be chosen as a center. Any community having ten adults might join. To this federation each community was entitled to one delegate with an additional delegate for every fifteen

members. The Board might assess every community according to its size and ability to pay, and in addition each federation was to be a member of the Union paying into its treasury one dollar for each of its members. It was to be the duty of the rabbi of the central community to arrange that some rabbi should hold services at least once a month in every community belonging to the federation and to organize a Sabbath school there and to visit it at least once a month. Should death occur in any of the communities belonging to the federation the rabbi should officiate at the funeral without any charge to the family, the expenses to be defrayed by the treasury of the congregation. While the plan thus suggested was never adopted in its entirety it did come to be a kind of foundation upon which the work of Synagog Extension under the auspices of the Union was eventually to be built.

One other influence that must not be lightly esteemed so far as meeting the problem of the small community in these early days was concerned was the fact that the Hebrew Union College sent to these small communities members of its collegiate department to hold services for them during the period of the High Holy Days, a custom which has not only been maintained by the College but which has been vastly extended so that now a great many of the smaller communities have the advantage of a bi-weekly visit from these students and are thus able to carry on an organized congregational life instead of having services only on Rosh Hashonah and Yom Kippur.

In June, 1903, the Executive Board of the Union appropriated the sum of Five Thousand Dollars to carry on what was then known as Circuit Work for the first year. This included the appointment of a director of Circuit Work. For this position Rabbi George Zepin was chosen and his first report was rendered to the Executive Committee in December of the same year. During that year he had visited thirteen congregations concerning whose reception of him he speaks enthusiastically but he says in closing his report:

“The work before me appears to be of two kinds. There are a number of communities to be visited that will sooner or later offer positions to the graduates of the College.

These must be organized first of all, at least to the number of ten as there are that many who will graduate this year. The smaller communities which are bound to remain only adjuncts of larger congregations will be visited in the course of time."

Although entirely conscious of the practical implications of this paragraph, we find in it one of the weaknesses of the Department of Synagog Extension which, may we be permitted to say, has grown rather than diminished in the course of the years. To be perfectly frank, the direction of this work despite its high and invaluable accomplishments, of which we shall speak, seems to some observers to have been too much with an eye to the interests of the Union and too little to the upbuilding of the congregations themselves as the ultimate end in view. We have approached the congregations too much in the spirit of beggars. We should have gone to them in the spirit of the missionary, to use Dr. Philipson's term already quoted. We should have gone to them giving and less with the object of getting. To this day too many of our congregations—large and small—know of the Union and of its interest in them only when through the mail or in a personal way they receive their appeals for funds. If the Jewish life of the communities—large and small—shall have been properly stimulated, if the Jewish consciousness even of the few Jews resident in the small country communities shall have been awakened, they will naturally and of their own accord wish to identify themselves with the mother organization that has made it possible for them to live. This statement, by the way, is justified by the attitude of the congregations represented in the S. E. Conference recently established at Atlanta.

And if, therefore, the purposes of the Department of Synagog and School Extension are to fulfill themselves in the largest way, I believe that the approach to the Jews of this country must be from a somewhat different angle than it has been up to this time. I do not forget that the work cannot be carried on without funds but I believe that the funds will be forthcoming if we meet our problem in the proper spirit.

As early as 1904 Rabbi Zepin reports to the Union that for every dollar expended by the Union for the maintenance of synagogal and

educational work among the smaller communities, these people themselves have expended nine dollars. This was unquestionably an index to the interest of the people of the smaller communities in the maintenance of their faith and in their willingness to sacrifice for it. It may be noted in this connection that several years before the work of Synagog Extension had been undertaken in a systematic way a few rabbis in the larger congregations had effectively organized congregations in smaller communities, many of which to-day have become prosperous organizations and loyal supporters of the Union. As long ago, for instance, as 1893 we organized such a congregation in Lincoln, Nebraska, and as recently as 1928 Temple Beth El at Flint, Michigan, was founded. Other rabbis, I am sure, can point to similar examples.

It would be utterly impossible within the normal limits of this paper to trace in detail the evolution of the work of Synagog Extension from its small beginnings to the present day when, as we shall show you, it covers a very large and varied field of activity. As early as 1906 the Committee on Circuit Preaching was organized into a department under the title of the Department of Synagog and School Extension, and in the same year the Hebrew Sabbath School Union was incorporated as an integral part of the Union of American Hebrew Congregations, its functions being entrusted to a special committee known as the Committee on Religious Education. Somewhat later this committee merging with the Central Conference of American Rabbis came to be known as the Commission on Jewish Education under which name it is still effectively functioning.

Before taking up in detail the present activities of the Department one is moved to inquire as to the permanency of the work that was originally undertaken. Thus, for instance, we find that as early as September, 1904, a Congregation known as Congregation Israel was established in the city of Philadelphia under the auspices of the Union. One is moved to ask: what has become of that early adventure? So far as we can learn it did not become, as its sponsors had hoped it might, the nucleus of a large congregational organization. On the contrary it seems to have passed out of existence without having left the slightest influence upon the Jewish life of the community. The same may be said of an effort that

was put forth in the city of Chicago in 1905 for the establishment of a series of free religious schools under the direction of the Union. What has become of these? And if they have simply passed out of existence, is the failure of the effort due to a lack of follow-up work on the part of the Department or perhaps to the lack of co-operation on the part of the religious leaders of the city of Chicago? More fortunate happily was the experience in New York where Temple Sinai, established by the Union, has become a well-established and self-supporting congregation. This congregation points the way to tremendous possibilities for further work along the same lines.

From the earliest days of the Department's activities to this day we find what we believe is a signal weakness in the organization of the work. There has been, it seems to me, and this opinion is shared I believe by the majority of the members of this Conference, an overemphasis upon extensive rather than intensive work. That is to say, there seems to have been a desire to cover—no matter how thinly—a vast expanse of territory, to pile up statistics as to cities visited, as to numbers of organizations addressed, as to mileage covered in travel, as to the number of letters and other communications sent out, while there has been an apparent lack of appreciation of the fact that in order that all of these activities might be fruitful of permanent results there would be need for a tremendous increase not merely of funds but also of man power at the disposal of the Department. You can well understand that an occasional visit from a rabbi representing the Union would have been welcome to the residents of the small communities. But looking at the matter quite objectively one must ask whether such an occasional visit actually justifies itself in the light of the limited means that at all times have been at the disposal of the workers. Would it not have been infinitely better and more efficacious had the program of activities been greatly limited, and if those fields wherein work was attempted had been assiduously prepared and followed up systematically and over a long period?

Of course I know what the answer to this query will be. It will be said that the Union is a national organization depending for its support upon the Jews of the whole country and that to limit its activities to any one particular section of the United States would at

once tend to alienate the interest and the support of our co-religionists living in other sections. But I do not believe that this argument is valid. Had a genuine demonstration of effective work been made in some narrow territory, other sections of the country would have awakened to the need of similar organizations functioning in their own districts and would I believe through their more generous support of the work in general have made it possible for similar work to be undertaken wherever it was most needed. The justification for this belief will, I believe, be found in the particular effectiveness of the work of the regional rabbis of which I shall speak in a little while.

The division of the country into a series of districts with a supervisor for every district, chosen from among the rabbis there resident, was a step in the right direction. But there were certain well-defined weaknesses even in this arrangement. In the first place, many of the rabbis chosen as district supervisors were exceedingly busy men, men whose whole time and energies were commandeered by their own congregations and communities. They were well pleased indeed to be heralded as supervisors of this or that district, but in many instances—I believe this cannot be successfully disputed—they did not accept with the honor that was accorded them the obligation that should have gone with it.

But there was another weakness in the situation, namely, that very often out of no more valid considerations than mere geographical location men were chosen to do work under the auspices of the Union for which they had no essential fitness. I think in particular of the work that was to be done in the universities. Not every rabbi, however earnest or however gifted he may be, is a man who can successfully deal with a student body of a great university. I believe that this work requires a man not only of adequate scholarly equipment but he must also be a man of attractive and magnetic personality. I speak from actual knowledge when I say that in some instances the students in our universities have been repelled against rather than attracted to our teachings by the very men who were sent to them to invite their interest in things Jewish. This, it seems to me, was absolutely inevitable under the supervisory system when men were chosen for this work more than for any other reason be-

cause they happened to live near a university campus. I shall refer to this matter in greater detail a little later.

While dealing with this subject it may be in place to speak of what I regard as a lost opportunity for the Union. None can deny that there is no more important group of men and women to whom we may look for the future leadership of American Israel than those who are today the students in our colleges and universities. These men and women, well-equipped educationally, trained to think clearly, interested it is presumed in the things that spell culture, are naturally those who will in a few years be the leaders in the social, the cultural and the philanthropic affairs of our communities. Should they not also be the religious leaders? Sad experience proves that in all too many instances our young men and our young women leave their colleges and higher schools of learning altogether skeptical in their attitude toward religious values and oftentimes sneering at every claim that the synagogue would make upon them.

The Department of Synagog and School Extension has not been unmindful of its opportunity with these groups. Quite the contrary it has addressed itself to this phase of its task with deliberation and earnestness. For more than a quarter of a century it has worked in a number of these schools. It has established and supervised a number of student congregations. But on the whole the work has been more or less sporadic. It has been dependent upon the good will and the willingness to serve on the part of a few rabbis resident near the great centers of learning. But this has not been sufficient. What has been needed through all these years has been a resident rabbi who might become the counselor and the friend of the Jewish students. Just an occasional visit on the part of a rabbi will not accomplish this. To this fact also the Department is awake, and only recently it has arranged that in a few instances at least the visiting rabbi shall spend three or four days on the campus instead of coming there to deliver a lecture and to take the next train out.

But while the Department has been doing its work perhaps as well as might be done with its lack of men and money, another institution entered the field. The Independent Order of B'nai B'rith has established its Hillel Foundations. I would not be understood for one moment as lifting my voice in criticism against the work of the

Hillel Foundations. On the contrary I have only the highest praise for it. It has stimulated in many instances a real interest in things Jewish on the part of the student body, and in addition it has given to the Jewish boys and girls a center for their Jewish activities. Indeed, the distinction between the work of the Hillel Foundation and that of the Department is due to a difference of stress. But this very difference in point of stress goes to the very heart of a condition that is fundamental.

The Hillel Foundation is essentially a sort of Jewish center in the midst of a student population. Its emphasis is avowedly upon the social, just exactly as the emphasis of the Menorah Society has been upon the cultural. Our stress is upon the religious life of the student and our form of organization must logically be essentially congregational. I do not undervalue the other methods of approach to the Jewish student, but I do insist that unless we emphasize the Jewish religious life, whether we deal with students or with a great city community, we are missing the essential consideration that justifies the Jew in living his separate life. Now therefore, I hold that if the Union had been far-sighted, if it had been as awake as it should have been to its great responsibility, the central organization of a Jewish character upon the campus of our universities would have been under the auspices of our Department, and the B'nai B'rith would have found some other work to justify its existence, for there is plenty of Jewish work to be done that could more logically fall under the supervision of such an Order as the B'nai B'rith.

But if in this particular field of endeavor the Department seems to have missed an opportunity, in other spheres it has done very notable and worth while work. Although there seems to be prevalent among some of the rabbinical leaders a feeling that a number of the textbooks which have been published do not quite breathe the spirit nor properly interpret the genius of Reform Judaism, it yet cannot be denied that the Commission on Jewish Education, which represents a joint effort of the Union and this Conference, has done particularly worth while work. Although even yet all of our religious schools are suffering under a lack of proper textbooks with which to work, our situation would have been infinitely less sat-

isfactory than it is had it not been for the truly constructive work that has been maintained through many years by this Department.

Not only, however, has the Union given its financial backing and its moral support to the publication of proper textbooks, not only has it from time to time published curricula for the religious schools of the country and guide books to teachers, but it has for the past several years been supporting fellowships at Teachers College with the avowed purpose of giving to us experts in the field of pedagogy who might guide the rabbis and the teachers in the organization and superintendence of their teaching work. I believe that it is fair to say that it has been very largely due to the influence of the Department that a new emphasis in these last years has been laid upon adult Jewish education and that in a number of the larger congregations of the land normal schools have been added to the educational system.

Nor must one forget the far-reaching influence of the children's magazine known as *Young Israel* which is published under Union auspices. This magazine, which during the coming season is to be enlarged from twenty-four to thirty-two pages, has been a real inspiration to the Jewish child. It is regrettable that despite the very best efforts that have been put forth by its sponsors its circulation is not yet as large as its merits would justify. Particularly in the smaller communities of the land and in those places where there is no regularly organized religious school, *Young Israel* ought to be put into the hands of every Jewish boy and girl.

But perhaps the greatest missionary effort, if we may be pardoned the use of that term, that has been undertaken by the Union and the Conference is represented in the work of the Tract Commission. For many years, unfortunately, after the publication of a very few tracts this Commission had very little work to its credit. In the last several years, however, a notable series of tracts has been published and they have been widely distributed. These tracts are addressed to two groups of readers: first, to Jews for their self-education; and second, to non-Jews that they may be instructed through brief but authoritative presentation as to the fundamental beliefs, religious traditions and customs of the Jewish people. The many letters of commendation and appreciation that reach the

officers of the Tract Commission from all classes of people indicate that this work ought as soon as possible to be greatly extended.

Did time permit we might speak too of the work of the brotherhoods and sisterhoods which really represent a part of the work of Synagog Extension. But inasmuch as these organizations are usually an integral part of existing congregations and serve for the most part to intensify an already existing interest in congregational life, we may dismiss them with a mere word of appreciation for the splendid constructive work that they are doing.

Nor can we deal with many other efforts that are put forth by the Department with the purpose of stimulating among Jews a greater appreciation for their religion such as, for instance, the encouragement of services at summer resorts and on great ocean liners. All of these efforts are very worth while. So too is the visitation by representatives of the Department of penal and eleemosynary institutions, though this writer believes that in view of the limited man power available such work might well be entrusted to local rabbis and laymen, perhaps under the general supervision of the Department. It is of infinitely more importance, it seems to me, that every available amount of time and energy and money that we have should be devoted to the enhancement of religious enthusiasm on the part of normal men and women, and particularly of those to whom we may look for Jewish leadership in the coming days.

In preparation for this presentation we addressed a questionnaire to all the members of the Central Conference of American Rabbis. Out of the total number addressed we received ninety-seven responses. A careful study of these responses indicates that there are two major propositions which in the minds of our rabbinic leaders deserve consideration: First, should the work of the Department of Synagog and School Extension be intensive though confined to a small area, or extensive even though in that case the results achieved must from the nature of things be temporary? And second, should the efforts of the Department direct themselves more largely to winning the allegiance of those resident in established Jewish communities or should they deal in the main with the so-called country Jew whose religious condition, as we have already intimated, is rather pathetic?

As to the first of these queries, there seems to be a very general impression among the rabbis that intensive work in limited areas and under the constant supervision of a leader who is on the spot is the only kind of missionary effort that is likely to be of any avail. One after the other of the rabbis point out how ineffective even in the smallest communities is the annual or biennial visit of a rabbi who comes to deliver a lecture and takes the next train out, or who at best may stop long enough to organize a religious school or a sisterhood only to leave its further fate in the hands of a few well-meaning but utterly untrained men and women who have no true understanding nor any real equipment for the responsibility that is thus thrust upon them. Inevitably such organizations die almost in the hour of their birth. It is the opinion of the rabbis that a representative of the Union should visit five communities twenty times in one year rather than that he should visit one hundred communities once during that same period.

It seems to me that there can be no rebuttal of this argument and that we are justified in urging upon the Department a change of method in this particular. One reads, for instance, with the heartiest of approval and with genuine enthusiasm the reports of the two regional rabbis who have been recently appointed by the Union. Rabbi Falk's work in the South and Rabbi Jaffa's in the North have been fruitful and worth while. But how much better it might have been if one of these regional rabbis, instead of attempting in a single season to visit seventy-three communities in seven states, had been permitted to confine his efforts to say one-tenth of that number of communities within a single state. The regional rabbi is indispensable to the solution of our problem. There can be no question about that. But his territory must be narrowed. His work must be intensified. Otherwise it is bound to be superficial and without permanent results.

But you will say that to carry out this program instead of having two men in the field we must have forty, fifty or one hundred and that at the time being we have neither the men nor the money for such a vast undertaking. All this is true. But I verily believe that properly presented to the Jews of America, the necessary funds for this work—perhaps not in its entirety but at least in large part

—would be forthcoming. Jews who contribute millions to the physical relief of their brethren here and abroad and who are not entirely unmindful of the fact that Jews without Judaism represent an anomaly will not be deaf to the appeal that shall be made for a cause like this.

And as to man power, let me tell you this. Time was when it might have been difficult to secure an adequate number of men to go out into the field as circuit preachers, as organizers, or, if you will, as missionaries. But that time is past. We should look a situation squarely in the face. There are today not enough pulpits to go round. The whole morale of the American rabbinate has been greatly undermined by the fact that wherever there occurs a vacancy in the pulpit even of the smaller congregations, there is a mad scramble for the job, as they call it, on the part of scores of men who face with real fear and horror days of want that seem inevitably to lie before them. The placing of regional rabbis in many parts of the country would have a wholesome influence in relation to this deplorable situation. It would, I believe, fall properly within the scope of this Conference to set itself on record as favoring the creation of new areas under the supervision of regional rabbis wherever and whensoever possible.

The second basic problem has to do with the work in cities as contrasted with the small and scattered country communities. Upon this question there is some diversity of opinion. Indeed, it has been said by some one that the real problem facing us today is that of the country Jew. It is pointed out that the increase of intermarriage among the Jews in the smaller communities, particularly in the West and Central West, has taken on alarming proportions. This increase, it is claimed by many, is essentially due to the fact that in these small towns and villages there is no incentive to lead the Jewish life and that therefore there seems to be no repugnance whatsoever to giving up our religious heritage, intermingling with the people among whom we live, and ultimately yielding to the lure of assimilation. Therefore, it is said the efforts to extend the influence of the synagog should be first and foremost directed toward these small communities.

A superficial consideration of the subject might seem to lend

validity to this position. It is questionable, however, whether a clearer insight into the situation might not invalidate it. Let it be remembered, in the first place, that where there are only a few families resident in a village, even the most earnest work on the part of the religious leaders cannot prevent their contacts being in the main with their non-Jewish neighbors. Where in such cases there is a well-defined Jewish consciousness, I question whether such contacts will be harmful. Where that consciousness does not exist, the rabbi who comes for an occasional visit will no doubt be courteously received and hospitably treated much in the same fashion as would be a Chautauqua lecturer who comes to fill his engagement, interests or entertains the people for an hour or two and then leaves to pass out of their lives, and perhaps even out of their memories, altogether.

There are several ways in which the problem of these small communities may in some measure be met. While the spoken word is always likely to be more effective than the written word, we believe that our dependence so far as the very small communities are concerned must be in the literature which we are able to put in their hands. Textbooks through which parents may be able to teach their children, *Young Israel* with its delightful stories to stimulate their interest in things Jewish, and tracts and other publications for the adult must in the main be the means by which the Jewish consciousness of these people may be stimulated.

Where there are a number of small communities within short distances of each other it is possible to arrange some circuit plan by which one rabbi may have charge of several communities. Under the leadership of Mr. Hiram D. Frankel, at that time Field Secretary of District No. 6 I.O.B.B. such a plan was successfully carried out in southern Illinois. In this work Mr. Frankel had the help of Rabbi Egelson representing the Department of Synagog and School Extension.

But on the whole a study of the situation convinces me that the work of Synagog Extension should find its most fruitful field in the cities rather than in the country communities. I come to this conclusion not merely out of consideration of the fact that greater numbers may be reached in the cities but also because the urban

movement is so pronounced that eventually practically all the Jews in the country will gravitate toward the cities. To be sure, if even a fair proportion of our city dwellers were affiliated with the synagogue, or if a satisfactory number of our children in the metropolitan centers were receiving an adequate Jewish education, the situation would be different. But we know the facts if we have the courage to look them in the face. There is not a large city in America where more than sixty per cent of the Jews have any official relationship to the synagogue. And I question if there is any such city in which more than fifty per cent of the children receive any Jewish education.

What right have we to neglect these people in whose hands ultimately rests the fate of our people and our faith for the sake of reaching an infinitely less important group over widely scattered areas? Or, if it be objected that the rabbis of great congregations have failed to corral these people and that therefore the effort of a regional rabbi must of necessity be equally ineffective, it may be answered as heretofore suggested that the demands upon the time and the energies of the rabbi of any one of our great congregations are so heavy that it is an impossible task for him in most instances to do more than he is doing.

The answers to the questionnaires sent to the rabbis reveal this fact in almost every instance. They are not disinterested in the unsynagoged in their midst but their program is already so full that it is utterly impossible for them to reach out to these people, many of whom would gladly affiliate themselves with the Jewish community life if they were encouraged to do so. I venture the assertion that a well-equipped, tactful, energetic, regional rabbi could establish new congregations in almost every city in America if he were given the opportunity to do so.

But there are also other groups resident not in what one would call the country town, nor yet in the metropolitan city, where the work of the regional rabbi could be even more fruitful of results. I refer to cities having from twenty-five to seventy-five Jewish families of which I have no doubt there are hundreds in this country without any organized Jewish life. All they need is leadership, leadership that shall be responsible and in a sense permanent. I

have in mind within one hundred and fifty miles of my own city of Detroit at least three or four such communities. Would it not be more worth while for our Department of Synagog and School Extension to concentrate upon these than to send a regional rabbi into the highways and the byways, having him visit little villages and towns for a day or a night, having him go into the penal and the eleemosynary institutions where—howsoever important that work may be—it still must take a secondary place to that which lies before him in those communities that are available for permanent organization? And so I urge that in so-called middle-sized communities the work of Synagog and School Extension should be concentrated.

The problem of the Jew in universities, to which I feel I must refer once more, is of another type. It is not less important—perhaps in some sense it is of primary importance for it is out of our colleges and higher schools that shall come the leadership, if there is to be Jewish leadership at all, of our coming generation. But these young men and young women will not answer the appeal of every man who happens to bear the title rabbi. These young men and women just taking their first sip of the cup of philosophy and science, awake to every new movement in the intellectual world, keenly aware of the onslaughts that are being made from every side upon religion and its institutions, must be won over from an attitude, if not of actual hostility to Judaism, then at least from one of skepticism and cynicism. And this can be done only under the guidance and the inspiration of men who themselves have thought their problems through and who in addition understand the proper psychological approach to thinking and in some cases to revolting youth. Here again one needs a stable leadership. The occasional visit of the rabbi will not do. We must have men trained to assume the task of student chaplain, and such men—they should be the very pick of the younger ministry—should be given permanent positions as supervisors of the Jewish life of the student body. It may seem heretical to some of you, or it may sound hard-hearted, but I say it out of deep conviction that I would rather have one earnest, sincere, thoughtful, young student in the

universities saved to the service of his faith and of his people than I would have half a hundred prisoners in our penitentiaries cheered for a little while. There is a tendency throughout our whole social scheme—Jewish and non-Jewish as well—to give our best efforts to the subnormal and the defectives among us and to neglect the soul-hungry and the spiritually-confused who are to be found among the normal men and women of our time. And I am not sure but that in the work of Synagog and School Extension we like others have followed this particular trend.

I do not feel that I have at all adequately covered the ground suggested for treatment by the Program Committee who asked me to present this paper. At best I have touched the high spots. I have not meant to throw stones in any direction, nor to criticize unduly any of our institutions. On the contrary, I want to stress and stress again my faith in the possibilities of the Union and of its Department of Synagog and School Extension. It has done and it is doing a piece of work infinitely larger and more constructive and more basic and more important than most of the members of this Conference appreciate. Asked for suggestions as to how that work can be improved most of them answer only with a sneer. They are ready to tear down and to pluck out but they do not seem prepared or willing to build up and to plant. The Department is working under a tremendous handicap of the need of men and of money. And so I want to give it the fullest possible credit not only for good intentions but for high accomplishments.

But I do believe that its essential philosophy is somewhat misguided. It lays too much stress upon the area covered, upon the number of places visited, upon the variety of its activities, upon the pieces of literature sent out, and upon the number of the cases in its files. The suspicion hinted at by dozens of the rabbis who have written to me that the Department thinks a bit too much of its own prestige—sometimes to the detriment of the work and of the cause—is of course wholly unfounded. Those in charge of the work will agree with the rest of us when we apply to them the Biblical words “Lo lonu, lo lonu” and say that not unto us must be the glory but unto God and to His sacred cause.

It is my hope that out of the discussion which shall follow the reading of this paper, and which shall be led by the men who have been closer to the work of Synagog Extension than any others, there may come helpful and constructive suggestions through which the errors of the past may be corrected and a helpful and stimulating program for the future may be evolved.

DISCUSSION

Rabbi George Zepin: Dr. Franklin in his very excellent paper traces the promotional activities of the Union to the two preceding departments which are now united under the title "Synagog and School Extension." The one was devoted to Extension work, the other to the creation of literature. His first criticism deals with the fact that early efforts were devoted to practical measures such as organizing congregations for the then graduating rabbis of the Hebrew Union College and he claims that the practical aspects of the work have persisted to the detriment of pure propaganda. This is too sweeping a statement to answer by mere denial. We will address ourselves to this subject later. The second criticism deals with the fact that our work has been extensive rather than intensive. It is plain that Dr. Franklin prefers circuit preaching to organization. According to this point of view we have covered too much ground, tried out too many experiments, the results of which are not always apparent, such as the Chicago and Philadelphia enterprises. Fewer tasks and less territory would have resulted in more lasting results is therefore Dr. Franklin's deduction. He points out very correctly that the method of supervisors failed. He further states that we have sent to universities men of lesser standing and ability for considerations of propinquity. There is no answer to matters of personal opinion. We think that we sent good men, always keeping in mind that human judgments are fraught with a certain percentage of error. Dr. Franklin does not overlook the fact that the B'nai B'rith and not the Union

is establishing religious centers at large colleges. He expresses his dissatisfaction with the circumstances that permitted such a tactical blunder on the part of the Union. We acknowledge the correctness of this criticism. He praises *Young Israel*. He points out the value of the regional rabbis and thinks this work could be improved if each man were confined to visiting and revisiting a group of five cities a year, rather than the 73 places visited by one regional rabbi in twelve months. We are sure there was a twinkle in his eye when he suggested that this could be easily accomplished in central Michigan. Dr. Franklin ventures the assertion that there are in the United States hundreds of cities with 25 to 75 Jewish families, presumably of Reform tendency, which require such attention. We ourselves do not know of any cities of this description that have no rabbis or which are not organized as adjuncts to neighboring cities wherever distances permit such arrangements. He deplores the activity of the staff in prison visitation, overlooking the fact that this work is performed largely by neighboring rabbis rather than by our staff.

Together with these criticisms Dr. Franklin also bestows praise upon other of our activities. He sums up his very carefully prepared paper with a characterization based unfortunately upon certain differences of opinion which lead him to say "the essential philosophy," namely of the Department, "is somewhat misguided."

We shall try to explain the reasons for conducting the several activities of this Department and we believe that these will all be found to be quite logical and valuable. As for the points wherein we, in our "misguided philosophy," differ from our gentle critic, we can only say that from his point of view we are undoubtedly convicted and pilloried but stubbornly proud of our error. In view of the yeoman work that Dr. Franklin himself has performed in all these fields, especially at universities and on the Tract Commission, I have not the heart to differ strenuously with him. I hope he will forgive me for saying that stripped of all defense I stand naked but unashamed.

THE THEORY OF SYNAGOG AND SCHOOL EXTENSION

Synagog and School Extension may be briefly described as the department established by the Union of American Hebrew Congregations to engage in those activities which will stimulate the growth of Reform Judaism in America. Theoretically considered this aim requires for its accomplishment many different activities. Among these we would first of all name Literature. In this day of the printing press no cause can succeed without a well-stocked arsenal of books. This is in itself a wide field. Children read and adults read. Teachers read. Youth reads. For each class and many subdivisions of each class a vast literature is needed. Living as we do in non-Jewish surroundings, it is necessary to break down certain opposition arising from misunderstanding. Many therefore contend that we need literature for non-Jews also. The second instrument of propaganda is the elaboration of a method of distributing literature. The United States postal authorities are very helpful in this matter but the field is one that requires costly cultivation and each type of literature demands its special method of handling. Some reading matter must be given away. Other reading matter must be sold. Third in the list of instrumentalities is the organization of units to study this literature. This is a multifarious activity involving many problems.

THE PRODUCTION OF LITERATURE

Reviewing the activities of the Department from the point of view of the above outline we must point out that a particularly active effort has been put forth to produce literature.

We have two agencies for this purpose. A third is contemplated. The Tract Commission, of which Dr. Franklin is himself a most excellent chairman, is producing a growing body of popular pamphlet literature for adult education. There has been much discussion as to whether it is not more important to produce literature for non-Jews rather than for Jews, but in practice the tracts thus far published are valuable for both.

A new agency for producing literature has been discussed by committees representing the Union and the Conference who have recommended the publication of a Reform Jewish magazine. While opinions differ as to the exact degree of popularity that should characterize a magazine of this description, this difficulty will adjust itself to the demand when this has been ascertained.

At one time we published a very popularly written magazine called *The Union Bulletin*, which was somewhat more than a house organ. I do not refer to our present *Union Tidings*, although we have recently attempted to rescue this too from the deadly form of the familiar institutional paper. The old *Union Bulletin* reached 65,000 homes and contained many articles of an interesting and informative character on Jewish subjects. It was relinquished because it cost too much money. The *Union Tidings* is soon to be abandoned for the same reason. The last few numbers of *Union Tidings* have been, in my humble estimation, very excellent propaganda of a high order, both for the Union and for the Reform movement, although they did not attempt anything in the nature of a *Hibbert Journal*.

Another agency for creating literature is the Commission on Jewish Education, which is producing a body of literature, of a somewhat more formal character, for the elementary schools, for high schools, for teachers and for adults. The Commission on Jewish Education has been reporting to the Conference from year to year and these reports indicate that a fair number of books are being produced yearly which have a very wide distribution considering the size of the field. We now list in our catalog 95 items which we publish and many items which we handle. The two commissions are at the present moment our only agencies for the production of literature.

THE DISSEMINATION OF LITERATURE

The methods of disseminating this literature have developed unevenly, but to a very commendable degree. In the distribu-

tion of tracts we have developed a valuable mailing list of non-Jews containing 20,000 names. These embrace the librarians, editors, legislators, judiciary and a moderate number of leaders in the teaching profession and in the various Christian ministries. We also have a Jewish mailing list of 20,000 consisting of members of our own congregations such as officers and subscribers, old and new. This list has not been used because funds are lacking. Practically no progress has been made in securing a large mailing list of unaffiliated Jews. If prominent individuals are sought these are usually affiliated with some organization or party. Such a list could be easily constructed. The problem of reaching the masses of unaffiliated Jews becomes an extension of local effort, such as could be undertaken by congregations, sisterhoods and brotherhoods. Steps are being taken along these lines but much more should and will be done, when funds are forthcoming.

The distribution of our formal lesson and textbook literature has made much more progress. Keeping in mind that we have only 281 organized Reform congregations, it is gratifying to know that we are selling to 386 organized religious schools, to 164 individuals, and to 34 book dealers. Both tracts and textbooks have been exhibited, sold, and given away in England, Germany, South Africa, India, Australia, Central and South America.

ORGANIZING JEWISH UNITS

The third method of accomplishing the purpose of Synagog and School Extension is by the organization of units to study our literature and to adopt the way of life suggested therein. This embraces a vast field of activity, both within the organized congregations and in the larger field where organization of our particular type of units is gradually being accomplished.

UNITS WITHIN THE ORGANIZED SYNAGOGS

Within the organized synagogs, it has been found necessary and effective to organize subordinate units for Jewish study,

such as sisterhoods and brotherhoods. This is necessary because in our complicated life it frequently happens that men and women "join" congregations formally without realizing the implications of such adherence. These brotherhoods and sisterhoods are in the process of development. Dealing as we do with adults whose tastes have already become fixed, there is only a limited amount of education that they will consent to acquire. Our difficulty lies in the fact that this generation was neglected in its youth. The taste for study and the taste for Jewish studies have not been cultivated. We must make the best of it. But it should be kept in mind that regardless of the self-imposed tasks of sisterhoods and brotherhoods there is only one purpose to their organization and that is educational. We may not be as successful today as we hope to be in the future but we hold that all work in this direction should consist in the creation of projects, in the execution of which our sisterhoods and brotherhoods will increase their Jewish knowledge, and more deeply integrate themselves in the life of the Jewish community.

Continuing the subject of organizing subsidiary units within the congregations I would point out, that while no Reform congregation in America has required urging to conduct a religious school as part of its activities, many schools have benefited largely by the guidance and publications of the Department of Synagog and School Extension. I think there is no immodesty in this statement considering the vast volume of unsolicited correspondence that passes between our office and the rabbis and school superintendents.

If I may digress for a moment and touch upon possibilities, I would say that we particularly stand in need of one new phase of development primarily within our synagogs and ultimately in the country at large. That untouched field is youth work. Quantitatively the amount of work being done with boys and girls of high-school age is very limited. The vast development of extra-curricular club work which has so profoundly influenced the character of pupils in our city high schools and which has been profitably adopted by many re-

ligious denominations has been practically ignored in Jewish circles. Here and there a few earnest workers have pleaded for direction and advice. This undoubtedly should be our next line of development.

While these remarks do not presume to be an exhaustive study of the types of internal synagog organization, the large divisions have been indicated. We now turn to a consideration of the steps taken by the Department in organizing units of various kinds outside of the established Reform synagogues.

ORGANIZING AMONG THE UNAFFILIATED IN THE SMALL CITIES

Twenty-five years ago there were more congregations, schools and sisterhoods to organize in the small cities of the country than there are today. As long as the gates of immigration were open, there was a steady stream of migration to the smaller centers. This has now ceased. There is a decided migratory tendency towards the large cities. A number of years of organizing activity has decreased the number of unorganized places. As Dr. Franklin correctly stated, our first efforts were devoted to organizing groups that gave promise of permanency. In the early days, many towns boasted of Ladies Hebrew Benevolent societies as well as congregations that led desultory existences and frequently demonstrated the doctrine of resurrection. In the course of twenty-five years, many of these small communities have grown by accretions from without and now have complete temple organizations.

When this field was practically exhausted, the Department turned its attention to the small hamlet with a group of families too few for the support of a synagog but with the will and ambition to remain true to their faith. These Jewish "hamlets," sometimes situated in cities of 10,000 and more, with five to twenty-five Jewish families offered opportunities for the organization of religious classes or schools, or congregations with lay leaders, cemetery associations, sisterhoods, etc.

Taken as a group, these towns present very limited possibilities for permanent organization. We judge the number of such towns to be about 500. The degree of organization being limited, the character impermanent and the territory to be covered extremely vast, it was found impossible to engage secretaries in sufficient numbers for this task. At one time, some forty resident rabbis were appointed supervisors of Synagog Extension. Later some 40 deputy supervisors were added. Subsequently only those supervisors and deputies were retained who actively engaged in the work. The machinery was found to be too top-heavy. More recently, we have assigned towns directly to the nearest rabbis, and have found the results very satisfactory.

OF WHAT VALUE?

We have often tried to evaluate the services rendered to the very small and unorganized centers. Aside from keeping these scattered hamlets in touch with the larger body of Israel, in itself a desideratum, we can say little more. Of course, a wide latitude of interpretation may attach to the value of this desideratum. Considered quantitatively, all the Jews in the scattered hamlets of the United States do not equal in numbers the unaffiliated Jews in one city like New York, Chicago or Philadelphia. Their conditions and surroundings, however, are different and their isolation from Jewish surrounding is undeniable. There are, to be sure, drifters, even in the large centers, but they are drifters largely by choice. In the small cities, they are drifters by neglect—our neglect. Much work is to be done in the large centers, but it is questionable whether the organized Synagog would be justified in neglecting to stretch out a helping hand to the isolated Jew in the small city.

The work in the small cities has been almost exclusively a labor of love on the part of the near-by resident rabbis. Dr. Franklin in his thoughtful paper seems to think that the work of visiting small cities, prisons, summer resorts, universities, etc., etc., is largely performed by the staff of the Department.

In this respect he is wrong. Our staff has visited some of these places but only for strictly organizing purposes. The subsequent visits were paid by neighboring rabbis or not at all. Even the work of organization has been to a great extent in the hands of volunteers. In a negligible percentage of cases there has been a monetary relationship between the visiting rabbi and the small community, but in the largest majority of cases these visits have been made by the near-by rabbi without remuneration, the traveling expenses being paid by the Department of Synagog and School Extension. When one considers that during the fiscal year 1928-29, 2,036 visits were made by our Reform rabbis to small cities, prisons, summer colonies and universities, one begins to realize the degree of self-sacrifice and the fine religious zeal that characterizes our Reform ministry.

THE NEW IMMIGRATION AND THE LARGE CITIES

In the beginning, our work was largely confined to Jewish groups of German extraction who were in sympathy with our Reform movement. Twenty-five years ago the smaller unorganized centers were largely of this class. The last thirty years have witnessed a larger influx of orthodox Jews to the small cities. Our regional rabbis report very few scattered groups of Reform Jews. They deal almost entirely with Jews of recent orthodox antecedents. This new aspect of the population has demanded new methods of approach.

It may be necessary to state here that the terms "Orthodox" and "Reform" are descriptive of states of mind that are not static but fluid. A man is "Orthodox" or "Reform" only as long as he wants to be such. Briefly, we deal with the orthodox who are no longer content to be orthodox.

In several metropolitan centers we have conducted experiments in starting congregations and schools in districts that were to all appearances completely orthodox. In 1904 we organized a Reform Synagog in the orthodox district of Philadelphia. We gathered 100 families who engaged a place of

worship, maintained a school that met three times a week, organized a sisterhood and carried on all the activities of a Reform Synagog. The congregants paid about \$2,500, the remainder being contributed by the two Reform congregations of Philadelphia. The congregation was placed in the hands of a rabbi, but did not continue for longer than several years.

In 1911 we organized a similar congregation in the Bronx district of New York City. This congregation was subsidized in part for a few years and is still in existence, owning a considerable equity in a synagog structure.

In 1906 we started a group of twelve week-end religious schools in Chicago. These met on Saturdays and Sundays in the synagogs of the orthodox congregations on the West Side. They were partly subsidized by local subscriptions and were continued as long as the subsidy lasted. Even though subsequently abandoned the movement eventuated in the creation of several large Talmud Torahs which were organized and taught by the very men and women who were prominent in our own movement. This answers Dr. Franklin's question as to what became of our efforts, etc. In Chicago we also organized a Teachers School which met several times a week and which had an enrollment of about 100 pupils. It was maintained for over a year, until the religious schools were abandoned.

In 1915 we assisted in the organization of a chain of Sabbath schools in the Pittsburgh district, in which the Council of Jewish Women was prominent and which it ultimately took over. The subsidy provided by the Reform Congregation of Pittsburgh was at our suggestion transferred from our organization to the Council which was on the ground and was performing the necessary local work.

In 1916 we appointed a New York Committee for School Extension which organized 11 religious schools in the Bronx, and in Brooklyn. Eight of these are still maintained, six of which meet five times a week, and two meet twice a week. The Sisterhoods of Greater New York maintain the two which

meet twice a week. About fifty per cent of the cost of these experimental schools is raised from payments by the parents of the pupils and from local subscriptions. In New York, where our schools are housed in rented lofts, etc., we have from time to time abandoned schools when Talmud Torahs, moving into the same neighborhoods have erected new and attractive buildings.

This brief review indicates the fields in which we have operated and the character of service we have endeavored to render. There are still two large aspects of our work which deserve description.

THE UNION'S INTEREST IN EDUCATION

The program committee that determined the subject of this paper and Dr. Franklin, who has gone to great pains to review the work of Synagog and School Extension, have both undertaken to evaluate what appear to be the several functions of Synagog and School Extension. In reality the subject might have embraced the whole gamut of the Union's activity because it is all of one piece and characterized by unity of purpose and aim.

The Union is a voluntary association of Reform congregations to create such agencies and engage in such tasks as are needed to preserve Judaism in America. Judaism, being a historic religion, is dependent predominantly upon a knowledge of the past. Education is therefore the principal business with which we are occupied. There are other and equally good reasons for our preoccupation with our literature and history. Its intrinsic value is, of course, not the least of these. We, above all others, should not be blind to valuable contributions to life and civilization made by our forbears. Again the fact that our philosophy of life has eschewed the doctrine of survival by racial purity inclines us to seek a literary and historic basis for our continued existence as Jews. We hold that it is not enough to be born a Jew. To this accident of Jewish birth we must add the purposeful discipline of Jewish

education. We concede that we are partly the products of heredity, but we realize also that survival depends upon the combination of Jewish heredity and Jewish environment. We seek to create this Jewish environment through the agency of what we call Jewish education.

From this point of view all the endeavors of the Union are one and the same. The divisions are purely of a practical and sometimes of an accidental character. The College exists to conserve, interpret and transmit to future religious leaders the heritage of the Jewish past. Synagog and School Extension is merely another agency of Jewish education. It engages in a more popular form of the same activity. Further, it makes little difference and only a practical and negligible difference whether the effort is expended in organizing a group to receive education or whether the effort is expended in imparting this education. These are merely steps in the same process.

Nor should we be led astray by any spurious distinctions between Synagog and School work. There is an appearance of cleavage here which does not exist in reality. From our point of view Jewish education and religion are one. All other aspirations of Jewish education are beside the mark, and purely accidental. The mere fact that a book on astronomy is written in Hebrew does not make it part of Jewish education. From our point of view there is only one purpose to Jewish education and that is the religious purpose. Although we are of the opinion that the study of Hebrew is of the utmost importance, we have no Freudian illusions concerning the mystic relationship between language and religion. The relationship is purely sentimental, and is no more or no less valuable than other sentimental attachments. Sentiment should always be cultivated and conserved but not one sentiment at the expense of all others.

Starting from the same premise, the sisterhoods and brotherhoods are merely subdivisions of Jewish congregational life, organized primarily for educational purposes. The Union is the embodiment of the desire to live on the part of the Amer-

ican Reform Jew as expressed through Jewish education. For this reason it would be better to view all the activities of the Union as a single unit.

THE EDUCATIONAL FIELD

This summary serves to explain from a somewhat different angle the purpose of Synagog and School Extension and leads to a consideration of its possibilities.

All education deals with two general problems. The pupils are the first of the two. Whether these be young or old is immaterial. Their accounting, their housing, their organization and the financial problems involved constitute a well-defined realm of activity. The second problem deals with the development of the teaching process. This involves research, the creation of literature, experimentation and educational supervision. In a large organization this could well be conceived as two quite distinct but related tasks. In a small organization, such as ours, the two are united in one department. Dr. Franklin's paper and my previous remarks have dealt extensively with the first of the two problems, namely, pupil accounting, and meagerly with the second, namely, the teaching process. However, a large measure of activity has been devoted to the solution of this second problem and no consideration of this subject can afford to overlook the possibilities in this field.

One of the functions of a national organization is to do for its constituency what each unit cannot do for itself. This service can also be extended to a larger field. In accordance with this principle we have established what is practically a national institute and which is devoted to the solution of problems dealing with the Synagog, the School and kindred subjects.

The first of these functions is scientific research. Every earnest worker has frequently reached the conclusion that in the field of Jewish activity we are working without chart or compass, without a scientific knowledge of the field or a

scientific method of measuring the effect of our work. In the field of Jewish education, for example, we do not know how large our problem is. We have no accurate way of measuring it in any given locality. The science of child accounting is undeveloped. How few of us with the best of intentions would know how to ascertain the number and location of the untaught children in our communities. Again we are just beginning to distinguish between what is being successfully taught and what is universally conceded to be a waste of time. After fifty years of Sunday School practice, some standards should be constructed for evaluating the work that is performed. A step in this direction has been taken through our recently published Standard History Tests.

No one has made a study of the development of religious ideas of the Jewish child. No one has made a study of the prerequisites, the status, the development, the salaries, and the length of service of Jewish religious teachers. How will we ever improve a situation that we have not even analyzed? A study of the psychology of the Jewish child is being made, but no one has attempted a study of problems of adjustment of the Jewish child in school, in vocations and in the community. Character Study and the Jewish Child, Juvenile Delinquency and Religious Education, the Religious Ideas and Attitudes of Jewish College Students are only a few of the many avenues of research, which should be traveled and investigated. They are all closely related to our chief interest—religion. This much for research.

The second function of such a national bureau is the creation of educational literature. This has been touched upon above and is a vast undertaking. Not only are we confronted with a large literary heritage but with the problem of interpreting these treasures to a new generation. This is further complicated by the very progress that has been made in pedagogical experimentation. Each truth must be written to suit the mental ages of many children and youths and adults. We need a literature for teachers, not only to instruct them in the content of Jewish history, thought and custom, but in the

method of teaching these subjects to their pupils. We need more than a shelf, in fact a whole library, devoted to directional literature. And the tragedy of the situation is that we have no writers.

The third function of such a national bureau of education is experimentation. One of the most signal advances in modern learning has been made by a group of educators at Teachers College, Columbia University. They have delved into the history of education, they have clarified its philosophy and have learned many new truths about the method and process of learning. Under the guidance of these leaders a very large number of investigators have added to the growing sum of facts and theories and deductions. The American educational system practically rests upon the research and experimentation of Teachers College. It is also said that these plans have been extensively carried to other lands.

Jewish education until quite recently has remained practically impervious to this mass of new truth and carefully restated old truths. In the last two decades a number of Jewish young men and women have been attracted to this unusual school and a few who acquired this training have devoted themselves to Jewish education. Our organization maintains six fellowships in Pedagogy at Teachers College. One of the holders of such a fellowship has graduated and is now with our Department. Others, we hope, will soon follow. The chief contribution that these men can make to our work lies in applying their pedagogical learning to Jewish education. This means experimentation, research and creation of literature, standards, methods, etc.

The fourth large function of a national bureau is educational supervision. We ought to train a group of men and women who could go from school to school to assist superintendents in mapping out curricula, instruct teachers in how to teach their subjects and consult with rabbis on how to devise educational work for the training of new teachers and to further the development of those now engaged in teaching.

These few examples by no means exhaust the functions of

a national bureau devoted to research, creation, experimentation and supervision.

The development of this national bureau or institute is of the utmost importance. The quality of the help which the Union is to render will depend upon the proper development of this phase of our activity. No stream can rise higher than its source. It is obvious that one bureau of this kind can serve the whole country. It is equally obvious that the tendency to establish independent bureaus with overlapping programs is quite orthodoxly Jewish, without theological implications. I need not tell you that much expense is involved in an institute of this kind.

In the field of educational endeavor, the future of Synagog and School Extension lies along two widely divergent lines. For the improvement of educational method we need centralization. For the organization of a network of classes, schools, congregations, sisterhoods and brotherhoods we need decentralization of effort such as is fostered through the work of our regional rabbis and through district organizations.

CREATING A MOVEMENT

There is still one more aspect of Synagog and School Extension, which like the educational program just outlined touches upon both its purpose and its possibilities and that is the larger aspect of organization. One can send literature to individuals, one can gather together the Jewish inhabitants of a town or city district for the purpose of organizing a practical institution like a school or a congregation. Neither of these two methods will give the enterprise the character of a movement. And yet such character is needed. There is a wonderful impetus in collective action.

For some sixteen years we have watched the development of sisterhoods and congregations. We have never placed in the field any sisterhood organizers. We have always had in the field congregational organizers. Nevertheless, there are 339 sisterhoods belonging to the Federation, while only 281

congregations belong to the Union. We attribute this partly to the fact that the Sisterhood Federation has twenty state or district sub-federations. There seems to be something very compelling about federations and conventions. Minorities are always eager for organization, realizing that their strength lies in collective action. Jews are particularly prone to this attitude.

We have profited by this lesson in directing the work of our regional rabbis. In one district we held a sectional convention. About one hundred enthusiastic delegates met to consider the status of Judaism in their part of the United States. They voted to hold another convention next year and they appointed a strong executive committee with the mandate to call conferences in each state of the district in order to consider the status of religious affiliation and all the problems that cluster around it. In a general and informal way the delegates assumed collective responsibility for the problems of the district. It is our plan to watch the progress of this experiment, hoping ultimately to inaugurate similar movements in many parts of the United States.

I am not unaware of the fact that the best of organizations often fritter away valuable time on unworthy enterprises. Even our Reform movement in its opening years did not stress problems of deepest importance. However, every movement that is genuine will in the end, find itself and will reach a plane commensurate with its importance. In a general way I think it is safe to trust the collective judgment of the masses. In a republic there is no other way of achieving lasting progress. Genius is supreme, but there is no association so strong or so stubborn that will forever deny the leadership of genius. In fact, associations are nothing more than banded individuals following the leadership of a few strong personalities.

One of the characteristics of American as contrasted with European Jewish life is the dependence of American life on voluntary collective enterprise as contrasted to the State and Kehillah stimulated activities of European centers. A move-

ment that is dependent upon voluntary collective enterprise deserves and requires careful study of the methods of collective action. We have many well-meaning and high-minded leaders whose tastes and outlooks are highly individualistic. They are not given to teamwork and have no great faith in teamwork. In the familiar words of the good-will orator, "Some of my best friends are such." It would be folly to underestimate the value of the contribution of such men. It very frequently happens that some of Israel's most gifted sons are most individualistic. But all efforts that seek to stimulate mass thinking and to co-ordinate mass activity must be based upon a frank participation of the masses in some form of democratic organization.

THE POSSIBILITIES OF SYNAGOG AND SCHOOL EXTENSION

We now pass to a consideration of the possibilities of this work. Synagog and School Extension is a department of the Union and its development is necessarily dependent upon the attitude, in the sense of philosophic attitude of the larger body. It would be more accurate, however, to say that the character of the propaganda will depend upon the philosophic attitude of Reform Judaism. Past practice, present methods and future development are palpably connected with attitudes that have been held and which are now undergoing a great change.

CHANGING IDEALS

The Union was organized fifty-seven years ago at the beginning of the Reform movement in America. Institutions are established to preserve the guesses of wise men. They perform their task by conserving the victories gained, by straightening out the battle line and reinforcing the weak places. It is the fate of organized effort that it moves slowly and works no miracles. Organized society preserves accepted solutions and looks askance upon new ideas. When the Union was first organized problems of ritual, forms of public worship

and the social and political emancipation of the Jew loomed big and important. It was not until a much later day that people began to be troubled by problems of theology and historical criticism, etc. And it was not until very recently that problems of psychology began to influence religious thought. Something of the old attitude has been preserved in the aims and objectives of the Union and may I also say in the aims and objectives of many congregations. If it were not too sweeping a statement, I would even say that the same attitude characterizes popular Reform Judaism. This should be kept in mind in considering the possibilities of Synagog and School Extension.

It is needless for me to say to you, that in view of the thought currents of modern life these old considerations are very inadequate. No one has uttered the criticism, but it is not beyond reason to ask why have not the efforts of our Extension Department resulted in a greater wave of religious enthusiasm? While it is possible to ask the question, it is unreasonable to hold the Department responsible. In some unaccountable way Reform Judaism has grown cold and formal. We are tinkering with the prayer book and are continually dissatisfied with our succession of hymn books. We are building larger and grander synagogues. We have grown extremely intellectual. As Dr. Franklin correctly pointed out in his paper, we have assiduously cultivated social justice, but we must ask ourselves if we have not at the same time reduced Judaism to a mere social service. There is no gainsaying the fact that Judaism must guide the thought of its adherents on social problems and on economic problems and upon international problems, but we must also do something to stem the rising tide of indifference. The present-day revolt against institutional religion may be a revolt against a religion of the head as contrasted to a religion of the heart. We may be unsuccessful propagandists because we have neglected the mystic element of our faith.

HAS THE REFORM MOVEMENT MADE PROGRESS?

Dr. Franklin has pointed out some practical shortcomings of administration, certain suggested changes in policy, but a far more serious criticism is charitably passed over in silence. That criticism might be phrased in a question: Has the Reform movement witnessed any very great extension of synagogues or schools since the Department was organized?

In the course of twenty-five years we have sent organizers and rabbinical volunteers to almost every small city in the United States, and to many large cities. We have organized congregations, schools, study circles in a very large number of cities and towns. We have exhibited, sold and given away a vast amount of literature. We have organized the Jewish teachers and arranged seminars in many localities. We have carried our message regularly and repeatedly to some 65 university centers, and sporadically to many more. Thirty years ago the Union consisted of 99 congregations, today it has 281. Thirty years ago these congregations reported a supporting membership of 9,845. To-day we have a membership of 61,662. If we are inclined to regard this as evidence of progress, there is no problem.

From time to time we hear that Reform Judaism should assume a more militant attitude. The real question is, Did the old issues of Reform conduce to militancy? What about the new issues? And have we the courage and self-sacrifice to be militant? The answer to this problem may result from a consideration of what is involved in such an undertaking to which I invite your brief attention.

THE JEWISH ATTITUDE TOWARDS EXTENSION WORK

The name Synagog and School Extension is an importation from the non-Jewish world. It might be well to examine what other religious communions have undertaken to do in this field. Most of the larger Christian denominations, if not all, have two organizations that together constitute the

forward-moving forces of each particular church. The one is called the Church Extension division, the other the Home Missions division. We hear of no school extension because the churches wisely know of no form of Christian education which is not religious.

CHURCH EXTENSION

The Church Extension societies or departments are engaged in loaning money at nominal rates of interest for church-building purposes. The Home Mission societies supplement the salaries of ministers in new locations or in unremunerative stations. Sometimes these subsidies are given to the churches instead of the minister. Let us consider each activity separately.

A vast enterprise is carried on in church extension. Loans at one per cent or two per cent are very popular, but they carry with them the penalty that upon dissolution of the congregation, the property reverts to the mother church. Many of the churches that are located in what are now the downtown districts, whose original members have moved to other sections of the city and which are maintained for one constituency but financed by an altogether different membership are of this class. These churches frequently receive large donations from the Home Mission division also.

There was once a movement on foot in the Department of Synagog and School Extension to organize a Synagog Building Loan Fund, but it received little encouragement. It required large sums of money and did not appeal to our laymen as of primary importance. Looking back over a period of thirty years, during which the writer of these lines has visited many small and large cities, the impression comes home to me, that the cause of religion has not apparently suffered irreparable loss because of the absence of such a building loan fund. Many congregations would probably have built larger synagoges or would have built them a few years earlier. But as we view the situation today, every congregation large enough

to have a rabbi has a temple, erected through the unaided resourcefulness of the local residents.

"HOME MISSIONS"

What about Home Missions? The five large denominations in the United States devote \$5,000,000 a year to Home Missions. About 40 per cent of the churches of these denominations receive subsidies from these Home Mission funds. These are tremendous figures. However, the Jewish problems may not require such sums. Again, the Jews who raise \$13,643,129 for local charities may be induced either to divert part of these funds or to raise more, so as to attack this problem.

Other difficulties, however, present themselves. Here I revert again to the general outlook upon life of our Reform Jews, which needs amendment and change. We have tried two experiments in organizing Reform congregations for the benefit of those Jews of Orthodox antecedents who desired Reform services. The results of the experiments are not as important in themselves as is the attitude displayed towards them by our Reform Jews.

REACTIONS TO OUR EXTENSION EXPERIMENTS

The two experiments resulted, to all appearances, in conservative congregations, although the term "conservative" was not as well known then as it is today. Hats were worn, holidays observed for two days, but family pews and mixed choirs were introduced. The first used Jastrow's Prayer Book and the second used the Union Prayer Book with slight modifications. We are not much troubled by nomenclatures. Even though some may incline to call these "conservative" congregations, it is of no consequence. The fact is that they definitely broke with tradition and tried to adjust their religious practices to modern life—and this constituted "Reform," no matter by what other name it may be called.

The point I wish to make is that there was no great glorification in Reform Israel over the turning of these two groups from the sinful ways of Orthodoxy to the virtuous paths of Reform. The incidents awakened only mild interest. In writing about the Philadelphia experiment, I remember coining my disappointment in bitter words: "The incident has not stirred a ripple on the complacent surface of Judaism." Since then I have learned that more important movements have similarly left our constituency cold. Is there not something in this attitude, however, which indicates why no forceful extension movements were conducted by the Reform party?

At the beginning of the Reform movement there was sufficient resistance to whet the instruments of progress. There was opposition and combat. Until very recently in America, Orthodoxy lay supine, without offering the slightest opposition to the steady march of Reform. The recent establishment of the Orthodox Seminary in New York and the publication of several magazines furthered by men of Orthodox tendencies have given the movement the appearance of life.

Another complicating factor has been the growth of the Conservative party which adopted many of the "Reforms" over which congregations battled a century ago. The Conservative party, however, has set up a spurious sort of opposition to Reform, stating that it sought to restore traditional Judaism. So be it.

Aside from this apparent opposition, Reform has had no battle to fight. Reform, as it was conceived in the early days, was the natural outcome of modernity in habit of mind and modernity in practice. The university and the high school, business and social contacts were producing the Reform attitude of mind. Therefore, the conclusion—why use hothouse methods of forcing growth when nature unaided was so fruitful of results? This attitude of mind alone was enough to explain the reluctance of the Jew to espouse extension endeavors, even if these were confined to his own brethren.

There were other deterring factors. The Jew's experience

with Christian missionaries, whether mild or forcible, was not reassuring. The doctrine of freedom of speech and freedom to persuade others had imperious implications for Jewish minorities, in a land and civilization which were preponderantly Christian. It was much easier to claim that liberalism demanded an attitude of *laissez faire* in religion.

But what about the new issues of Reform? The old issues might not have been productive of missionary zeal. The stars in their courses were fighting against Sisera, and promised victory without effort. Will not the new issues create a larger vision, a broader sympathy, a deeper sincerity, a greater zeal for the word God? Only time can tell.

Rabbi Morton M. Berman: I have read with the keenest interest Dr. Franklin's paper which he had the courtesy to send me in time to consider it at some length. In the main, I concur in the findings of his brilliant and searching diagnosis of synagog life in America, or, perhaps more accurately, of the lack of synagog life. If anything, Dr. Franklin has set forth his conclusions mildly, though fearlessly, for the facts more than bear out Dr. Franklin's conclusions. For instance, when he informs us that the increase in the number of congregations during the last forty years has not kept pace with the increase in Jewish population, he does not paint the picture as black as it actually is, for the figures prepared by Dr. H. S. Linfield for the American Jewish Year Book, Volume 31, indicate that, while in 1890 there were 533 congregations for a population of 475,087 Jews, or one congregation for every 891, there were in 1927 but 3,118 congregations for 4,228,029 Jews, or one congregation for every 1,356. And even Dr. Linfield's figures do not reveal the whole situation, for Dr. Linfield includes within the category of congregation every Hebra and every Lodge meeting place which holds a service on the High Holydays. I am inclined to feel that it would be well to divide the number of congregations by three, in order to get a more accurate picture of the congregational paucity in America, and I am moved to

do so by consideration of the types of organizations that Dr. Linfield includes under the heading of "congregation." We may say then that, on the average, there is but one congregation in the United States for every 4,068 Jews. But perhaps the most striking proof of the failure of American Jews to meet their religious needs is the fact that in 1927, of a total of about 850,000 Jewish children in the United States, there were but 249,109 receiving any kind of Jewish education, or approximately 30 per cent.

The congregational situation becomes even more disturbing when we consider the larger cities rather than the country as a whole. Employing Dr. Linfield's figures once more, and bearing in mind that the number of congregations ought to be divided by three, as we did to obtain a more accurate average for the country as a whole, we find, for instance, that Chicago and Philadelphia can count but one congregation for every 2,644 Jews, and New York but one for every 1,691. Incidentally, Dr. Linfield's statistics with respect to the southern section of the country tend to sustain Dr. Franklin's point that the extensive work being done in the South by the Department of Synagog and School Extension ought not to form one of the principal features of the Union's extension program, for while the North can lay claim to only one congregation for every 1,432 Jews, the South can boast of one congregation for every 773, a much better average than that revealed by the 1890 census of congregations. To offer in another way a contrast of the situation in the largest communities and in the smallest, we may say that while Chicago and Philadelphia have together 14.6 per cent of the Jewish population, they have but 7.2 per cent of the congregations, and while, on the other hand, the communities containing less than 100 Jews have but 0.2 per cent of the Jewish population, they have 5.2 per cent of the total number of congregations.

I urge, as Dr. Franklin does, that the Union ought to sponsor a program of intensive synagog development in the larger rather than in the widely separated and scattered

smaller communities. I share with many other members of the Conference the sentiment that the Department of Synagog and School Extension ought to accept Dr. Franklin's proposition of intensive work though confined to small areas instead of extensive work over large areas, with obviously temporary results. The United States Census figures to which I have already referred indicate that Dr. Franklin does not err in saying that Jews are leaving the smaller communities for the larger ones. For example, in the southern region of seven states (North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, and Tennessee), over which one of the regional rabbis has supervision, there is a total of 93,127 Jews, and of this number only 27,650 live outside of the larger communities where there are congregations. And in this same territory we find today but 20 communities with 25 and more families that have no organized congregations. (Permit me to make clear that I mean by an "organized congregation" one which has some rabbinical guidance.) The remaining communities that are not being served have less than 25 families apiece, and many of them have no more than 5 to 10, indicating the scarcity of Jews in the smaller communities. The work being carried on in these communities, as splendidly as it is being done, is an illustration of an extension program that can have very few permanent effects, because it must be done extensively rather than intensively. Dr. Franklin is unquestionably right when he declares that it would be far more effective for a regional rabbi to visit five communities twenty times a year than a hundred communities but once a year. There is no doubt that the zone and the number of communities now allotted to a regional rabbi must be considerably reduced if permanent and worth-while results are to be achieved.

It is my feeling that a regional rabbi should be required to serve no more than six communities, these six to be within a short trip of each other, so that the rabbi in charge of the district embracing the six communities may be able to visit each community at least once a week, and furthermore be

able to return to any community at short notice, in case of an emergency. Each of these six communities ought to have at least 25 families, and ought to be asked to share in the expense of the rabbi, after its communal life has been sufficiently organized to warrant such an expenditure. In return for the co-operation and support of these communities, the rabbi will visit each one once a week, conduct a service and a religious school, officiate at weddings and funerals, organize a sisterhood and brotherhood, if desired, and generally help to stimulate Jewish interest. Communities of less than 25 families will have to be served in some other way. I shall deal with them later. In other words, we ought to devote our energies toward developing congregations where it is likely that they will survive. Dr. Franklin suggests that we ought to do extension work in communities numbering from 25 to 75 families, and I believe, with certain reservations, that he is right.

Where shall we find these communities numbering 25 and more families and sufficiently close to each other to make possible the program that I have recommended? I have before me a list of seven states any one of which has more communities numbering 25 and more families than the seven states now forming the southern region contain all together. The state of Pennsylvania, for instance, has alone 74 communities of 25 and more families that are not being served by organized congregations, or more than three and one-half times the number to be found in all the seven states forming the southern region, or for that matter twice the number in the four states now being served by the other regional rabbi. The state of Pennsylvania could be divided into twelve districts of six communities each, all within short traveling distance of each other. I am confident that if the twelve rabbis required for the twelve districts would make their service a regular thing rather than a once-a-year visit, there would be no great difficulty in obtaining some measure of support, if not all of it, from the communities they would serve. And if we need, straightway, additional territory to divide into

effective districts, I would remind you that two-thirds of the Jewish population of the country reside in these five states: Massachusetts, Connecticut, New York, New Jersey, and Pennsylvania. In round numbers their Jewish population is 2,851,347.

But let me pause here to say that, in view of the fact that we are dealing with the question: "The Purposes and Possibilities of Synagog and School Extension in American Reform Judaism," these regional rabbis will have to be inordinately cautious with respect to the type of Judaism they will bring to the smaller communities. My own conviction is that the prospects of making Reform Jews in such communities are not at all bright. Reform Judaism, it has been my experience in field work in four eastern states and in Iowa and Illinois, is not acceptable to the small communities. Whatever of the Reform element that there has been in the smaller communities has rapidly disappeared. The newcomers have brought with them a definite, passive if not active, predilection for traditional Judaism and for Jewish nationalism. They look with suspicion upon Reform, as Reform Jews looked with contempt upon them. Much as I would like to believe the contrary, the representatives of stereotyped Reform Judaism will find themselves feared as "gift-bearing Greeks," unless they can show that they bring a liberal Judaism that is not bereft of tradition, ceremonialism and a definite measure of race loyalty, or nationalism, if you will. No smaller community with which I am acquainted can be won over to liberalism without an unequivocal appeal to the Jew as a member of a great and imperishable people that is still destined to create imponderable treasures for the world. Nothing less than a type of conservative Judaism carrying within it elements of liberalism, traditionalism, and nationalism will be acceptable to the Jews of smaller communities. Unless the Union is prepared to help smaller communities to organize their congregations along these lines, its work must inevitably fail.

But I do not want you to believe that I would have the

Department of Synagog and Extension throw all its energies into extension work for communities numbering from 25 families and upwards. More important it seems to me than the work in smaller communities ought to be the extension program in the large cities. Five-sixths of the Jewish population, or 3,553,600 Jews, live in 68 cities, and over nine-tenths of the Jewish population, or 3,932,462 Jews, are to be found in 287 cities. Scattered over the rest of the country are the remaining 300,000. Any such plan as Dr. Franklin proposes, of concentration of effort on communities of 25 to 75 families, will benefit but a small portion of American Jewry. We ought to concern ourselves, first of all, with the terrifying task of bringing some Jewish life to the residents of larger communities. It is in the cities that the Union must do its chief work. But there, too, its representatives must bring something else to the parched souls of Jewish men and women besides the stale waters of a colorless Judaism. Dr. Franklin decries the lack of loyalty to Judaism. He presents among the causes for this loss in devotion the materialism and the cynicism and the economic emphasis of the present age, and he adds to these causes the backwash of the war. No one can deny that Judaism has suffered from these diseases. But I wonder whether Reform itself has not been responsible, to some degree, for the defection on the part of the Jew from the faith and ideals of his fathers. It was misguided Reform that made of Judaism a lifeless skeleton. Reform it was that devitalized Judaism by totally destroying the Jew's interest in tradition and his fealty to Israel as a people. Dr. Franklin says that American Jews have substituted philanthropy for Judaism. But did not Reform lead Jews to the inevitable conclusion that all that was required of them was "to do good." And if "to do good" was the be-all and the end-all of Judaism, then why go to the synagogue to listen to sermons that did not touch life and to semi-operatic music badly sung. Have you not heard it, as I have many times, "I do not need to go to the synagogue as long as I do good." And to be sure, why go to a synagogue which provides a Judaism that has become a

barren and wasted thing—a bit of dry crust unfit for the nourishment of the Jew's soul.

But do not misunderstand me, for I still believe that liberal Judaism of a right sort can and must have its place in American Jewish life. What a travesty on Reform Judaism in America that after fifty years it can boast of but 61,662 members affiliated with its official organization! And if you tell me that no liberal movement can enlist great numbers, I shall say that ours is no longer a liberal movement but a lifeless orthodoxy. What a proof of the weakness of Reform lies in the fact that a city of the size of Philadelphia can boast of but 2 Reform congregations for a Jewish population of 275,000, that New York has but 20 Reform congregations for 1,765,000 Jews, Detroit but 1 for 75,000, Los Angeles but 1 for 65,000, New-ark but 1 for 65,000, Pittsburgh but 1 for 53,000, Boston but 2 for 90,000, Cleveland but 2 for 85,000. The average for the eleven largest Jewish centers in the United States is but one congregation for 61,936. And the Union is spending its time and its money and its energy in the villages, in communities where Reform by its very nature presents itself as something undesirable.

Dr. Franklin laments the fact that the rabbis in the large communities are too busy to develop new congregations. Of course, they are too busy, and so they will remain as long as they do not ask for assistants to aid them in their work. I served for two years a congregation that had a membership of approximately 100 families, and I confess that I never felt that I had enough time to serve my own people, apart from helping neighboring communities to develop congregations. How then shall we expect the 21 rabbis in the Conference each serving a congregation of 450 to 650 families, or the 5 rabbis each serving a congregation of 650 to 850 families, or the 2 rabbis each serving a congregation of 850 to 1,050 families, or the 3 rabbis each serving a congregation of 1,050 to 1,350 families, or the 2 serving, with 1 assistant each, congregations of 1,650 to 1,750 families, or the 2 serving a congregation of over 2,000 families, ever to give their aid

to any group of Jews desiring to organize themselves into a congregation? There is a partial solution to this problem of Synagog Extension in the large cities, if any help is to be obtained from the rabbis of the Reform congregations, and that solution lies in each congregation's having one rabbi for every 250 to 300 of its members. Incidentally, such a step would help to improve the so-called rabbinical unemployment situation, as it would provide places for about 68 additional rabbis. A synagogue in New York City has attained this position where it can boast of having 4 rabbis for a membership of approximately 1,000 members. And may I add that this synagogue has had an extension program since its founding, and can now lay claim to a record of at least 12 congregations established or re-created out of a state of moribundcy through the efforts of its rabbis. Imagine what results might be achieved in Synagog Extension if the synagogues in the larger communities were properly manned, apart from the extension work that these synagogues might do for their own members. We will not ask that each congregation have 12 additional congregations to its credit; we will be content to accept Dr. Franklin's recommendation that each member of the Conference take but one group under his wing and help to organize it into a congregation. In any case, sufficient congregations will not be established either in the larger or smaller communities unless American Jewry makes adequate provision for this work, and it is incumbent upon the Union to see that this provision is made.

At any rate, if Reform congregations in the larger cities cannot help to establish new congregations, their rabbis ought to see to it that sufficient Hebrew and religious schools are established in their cities and in neighboring communities. To that end every Reform congregation that is in a position to do so ought to maintain a school for the training of teachers, to which men and women may come and prepare themselves to teach at and to conduct religious schools. The best recommendation for a project of this type is the signal success that

some of the training schools under the guidance of Reform rabbis have had.

I wish I had the time, and I have already taken more than my share, to deal with Dr. Franklin's splendid strictures on student congregations. The Union indeed lost an inestimable opportunity when it permitted Hillel to take over completely the Jewish education of Jewish students. This work with young men and women ought to have been treated with great seriousness by this Conference. We should have insisted upon providing for Jewish students expert guidance and instruction in these matters which are so close to our hearts. Thus far the American Jewish student has been ignored by the Reform rabbinate as he has been by the Orthodox and Conservative. If Dr. Linfield's figures are correct—in any case, they cannot be far out of the way—and there were in 1927 but five student congregations, we ought indeed to be ashamed of ourselves. I would recommend for the universities the same plan that I urge for communities of 25 and more families, namely, that they be grouped in units of six a piece, and that the religious welfare of their students be put in the hands of rabbis who will be highly suited to and prepared for the work of making Jewish students consciously Jewish. This plan will permit a rabbi to visit each one of the six universities once a week, and to arrange for the students suitable educational and religious programs.

But you may raise the question: "But what about the communities having less than 25 families? What provision are you going to make for them?" These communities may be served by a well-organized correspondence course of home studies, such as that prepared by the Jewish Home Institute, a department of the Bureau of Jewish Education. Have you seen the splendidly prepared course that this Institute offers in Jewish Festivals? They are so planned that any intelligent mother can give her child as good if not a better Jewish training than it would receive in some of the Sunday schools that I know. Each week the mother receives an envelope with educational material for teaching her child. This

includes stories, verses, songs, conversations, games, victrola records, cut-outs, and all the helps that the child may need for doing its lessons. Accompanying the material come instructions for the mother. Dr. Benderly, Professor of Jewish Education at the Institute, and head of the Bureau of Jewish Education, informs me that these courses have proved to be very effective whenever given a fair trial. Additional courses are being planned in Hebrew, Prayers, Bible, Jewish History and Literature. I have some samples of the Festival course with me, and if any members of the Conference care to see them, I shall be happy to let them do so. Employing these correspondence courses, together with the material such as Dr. Franklin recommends, *Young Israel* and the Tracts, I feel that the parents in the smallest of the communities may be adequately reached, and ought to remain content with this service until the larger groups have been completely won over to Judaism and to their own care of their religious well-being.

But what about funds for extension work? I am not at all concerned with the question of where the money is to be gotten. I am confident that it can be had, just as it has been had for other purposes. Is it not a tragic fact that American Jewry does not spend more than \$8 per person for its religious needs, and that amount includes a great proportion of money spent simply for new buildings. If ready answers must be had for the raising of some part of the money needed for this great work, I have two of them. I would say, as Mr. Ludwig Vogelstein has recently said, that the large congregations ought to bear a major portion of the expense involved in extension work, and then I would say that the seminaries should use for extension work all the funds that are now being spent for the maintenance and support of their students, requiring of the candidates for the rabbinate that they become self-supporting while taking their courses of study, as students at any professional school are required to do. I would further move sisterhoods and kindred organizations that do not know what to do with their excess money

to expend it on extension work instead of adding scholarship to scholarship ad infinitum for the support of students who ought to make the practice of supporting themselves a part of their training.

But if this Conference does no more at this time in the matter of extension work, it ought to urge the adoption of Mr. Ludwig Vogelstein's proposal to add at once ten more regional rabbis, as the beginning of an earnest and intensive program of Synagog Extension.

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THE CONDITION OF JEWRY AND JUDAISM IN SOUTH AMERICA

DR. ISRAEL RAFFALOVICH

RIO DE JANEIRO, BRAZIL

Let me first of all thank you, my friends, for your courtesy in allowing me this rostrum from which I could tell our brethren in the Northern side of our hemisphere what is being done in the South in regards to creating a new habitation for Judaism and a refuge for thousands of our co-religionists who, for various reasons, have to emigrate from the East of Europe.

My story is not really a new one. It is merely a chapter which has been repeated so many times in our history. The whole of Jewish history is contained in the two Biblical sentences: "and they departed, and they encamped." Yet, it was not seldom that the wanderings, the immigration into new lands, proved the salvation not only of the new settlers, but also of those left behind. How significant are the words of the midrashic adage which declares that "the Holy One, blessed be He, wrought great mercy to the children of Israel, in having them scattered among all nations." What, indeed, would have been the fate of eastern Jewry at the time of and after the World War, if it were not for the providential immigration of the preceding generation into America?

The time, however, came when the gates of this great land were shut against the thousands of our brethren who are still in need—nay, are today in greater need than ever—of a place of refuge, of lands where they could find a home and a shelter, where they could save themselves from economic ruin and moral degradation. And ironically enough—if it were not so tragic, the greater the need for emigration, the more circumscribed become the lands of possible immigration. Copying the example of the United States, other countries too have, one by one, increased the restrictions, until by now the Jew of Poland, Roumania, Lithuania and Russia, feeling

the urge and capability of improving his position, feeling the urge of expressing himself advantageously, sees himself condemned to vegetate in his stepmother country, and possibly perish.

Visualizing these frightening circumstances, the Jewish Colonization Association, always in the vanguard for helping suffering Jewry, feeling impelled to look out for new possible places of refuge, delegated a special representative to study, and if possible create conditions, for Jewish immigration into Brazil.

Brazil is not altogether a *terra incognita* in modern Jewish history. According to Brazilian historians, the very discovery of Brazil was made possible by Jewish astronomers and mathematicians, such as Abraham Zacuta, José Vizinho and others. It is even assumed that the first European to tread Brazilian soil was a baptized Jew, Gaspar de Gama, who accompanied as interpreter and general adviser Pedro Alvares Cabral, the discoverer of Brazil. There is no doubt at all, however, that among the first settlers in Brazil there were numerous Portuguese Jews, who explored and settled in the interior of the land, and were the first to export to Portugal the precious wood which gave the land the name Brazil. It was a Marrano, Fernando de Noronha, who discovered the island of St. John, to which island was later given the name of its discoverer, who was the king's farmer and who brought over many Jewish families. Gradually, ever larger numbers of Marranos filtered into Brazil, where they threw off the cloak of Christianity, and worshipped the God of Israel, so that by the end of the sixteenth century they had a synagog in Bahia, and the congregation of Olinda even boasted of a rabbi. It was owing to the energy and initiative of the Jews that the sugar industry was brought over to Brazil from Madeira and S. Thomé, and by the end of the sixteenth century there were no less than 200 sugar mills, mostly owned by Hebrews. The tobacco industry, and probably also the rice and cotton culture in Brazil, owe their origin to Jews. The growth and prosperity of the Marrano fugitives aroused the zeal of the Inquisition at home, and they hastened to establish the Holy Office in Brazil and deal rigorously with the recalcitrant Jews. Salvation came with the advent of the Dutch conquest of the North, when ever larger numbers of Jews from Portugal as well as from Amsterdam, immigrated

into the land, so that in Pernambuco alone there were at that period no less than 5,000 Jews. The Jew, Gaspar Pererira, was reputed to be the richest "fazendeiro" in Brazil. There were regular congregations in Rio de Janeiro, Tamaricà and in Parahyba.

The Jews of Brazil took part and even excelled in all walks of life. The Brazilian-Portuguese literature owes a great deal to such Jewish masters as: Elijah Mochorò, Jacob de Andrade Velloso, Hypólito José da Costa, Furtado de Mendonça.

With the reconquest of the North by the Portuguese, many Jews had to flee for their lives; some went back to Holland and a goodly number to New Amsterdam—the New York of today and to the West Indies. Many, however, remained, again assuming the mask of Catholicism, but secretly practicing their Judaism, though frequently caught by the officers of the Inquisition and transported to Lisbon to be burned at the stake. Among these was the greatest Portuguese poet of all times: Antonio José da Silva, born in Rio in 1705 and burned in Lisbon on the 18th of October, 1739.

By the end of the eighteenth century, and thanks to the reforms instituted by the Marquiz de Pombal, the Marranos were left in peace, no distinction was to be made between old and new Christians; and it is perhaps because of this that the remaining Jews soon became thoroughly assimilated and absorbed in the Catholic masses of Brazil.

Individual Jews immigrated from time to time to Brazil, but having found no Jewish environment they assimilated with their neighbors, and so it is that we have at the present day numerous Brazilian families bearing Jewish names, who are even boasting of their Jewish descent.

Most of the Jewish families that settled during the last century in Brazil came from Germany, Alsace-Lorraine, Holland and Morocco. The former, being from home sound commercialists, have succeeded in establishing themselves industrially and commercially, and are fairly prosperous, while the latter, those of Morocco, settled mostly at Pará and even Amazonas. These have two fairly well organized communities, boasting already of a third generation, many of them engaging in commerce and some have also distinguished themselves in the free professions.

The emigration from Eastern Europe is only about twenty years old. Most of the immigrants were single men from Bessarabia, who came with the idea of making money and returning home.

The foundation of the modern Jewish settlement was laid by the Jewish Colonization Association in the beginning of the present century when founding the Colony Philippson, and afterwards Quatra Irmãos (both in Rio Grande do Sul). A number of families were brought over by the Jewish Colonization Association and settled on the land as farmers but, owing to propaganda on the part of the Rio Grande Government and unscrupulous agents, hundreds of families were transported to Brazil and left on the hands of the Jewish Colonization Association estate. The position was very embarrassing, the majority of the immigrants having been unsuitable for colonization, with the result that the J.C.A. had to spend large sums of money in helping them to settle in the towns, and so it came about that these elements, unfit though they were as agriculturists, were the founders of the more or less prosperous Jewish settlement in the State of Rio Grande do Sul.

It was only after the World War, when the gates of the United States were closed against immigration, that more or less regular immigration of families to Brazil has commenced, and it is no exaggeration to aver that the settlement of the great majority of Jews in Brazil is no more than ten years old.

By the end of 1923, at the invitation of the Jewish Colonization Association, I came over to Brazil, charged with a twofold mission:

A. To prepare the ground for immigration into Brazil of Jews from Eastern Europe. For this purpose I had to obtain the good will of the governing authorities, to secure the co-operation of Jews already residents in Brazil, organize committees to receive the immigrant on arrival, secure for him employment, etc., etc.

B. To organize the Jews resident in Brazil, and those who might emigrate thereinto, on a moral and religious basis, through:

(1) Awakening the Jewish consciousness by the promotion of a knowledge and appreciation of the Jewish past and of the teachings and principles of the Jewish faith;

(2) Forming and strengthening those religious institutions, which in the past as well as in the present consolidated Jewish life;

(3) Introducing a uniform curriculum of Hebrew education in consonance with the exigencies of the land where the work was to be carried on;

(4) Publishing in the Portuguese language books containing the principles of Judaism as well as manuals of Scriptures and Post Biblical History for Schools;

(5) Organizing and encouraging social and philanthropic work.

To form an idea of the conditions I found on arrival, I will just quote from my first annual report submitted to the Jewish Colonization Association:

"It is with satisfaction that I am able to record the pleasing fact that in respect of section A, I have been thoroughly successful as far as the good will of the government authorities is concerned. It was not so easy, however, to gain the confidence of the Jews. A miasma of distrust and even hostility filled the air, fanned and intensified by groups of young men who had brought over with them negative and destructive ideas. Jewry in Rio de Janeiro and in Brazil can be divided into three categories: those who hail from the West of Europe,—many of them in affluent positions, but of no practical use to Judaism since their connection with Jewish matters is of the slightest, and whose offspring are drifting entirely away from the Jewish fold; secondly, there is a large community of Oriental Jews, Moroccan, Levantine and Syrian, who are generally of an apathetic nature, whom it is difficult to enthuse into communal activity,—and lastly we have the live and active section of Russo-Polish and Roumanian groups, who are practically all newcomers, imbued with conceptions characteristic of present-day Russian Jewry. The difficulties one experiences in organizing these last elements are indescribable. Yet it is this last class mostly, that will create institutions and which is alive to the necessity of helping their less fortunate fellow Jews. Looking back at the innumerable meetings, the ceaseless flow of oratory,—not unmixed with abuse,—to which it was my fate to listen, I feel very grateful indeed that finally I have succeeded in winning the confidence of the better

elements and in organizing Immigration Committees both in Rio and in Sao Paulo.

"The work under caption *B.* is necessarily very difficult and requires, apart from untiring zeal, great patience and perseverance. From my remarks above, you will have gauged the diversity of language, mentality and habits that exist among the different elements that make up local Jewry. It is a painful, but nevertheless true fact that there is practically no religion among the Jews of Brazil. With few exceptions all comers have discarded the ancient traditions, and since they are unaffected by a modern spirit of Judaism, we have the disheartening spectacle of a religionless Jewry. It goes without saying that their children, influenced by the prevailing Christian atmosphere of their environment, and shamefully ignorant of anything Jewish, and thus having no cause for pride in being Jews, fall easy victims to their surroundings and drift hopelessly from the Jewish fold. To combat these menacing conditions, it is necessary to organize the Jews on communal bases, wake their racial and religious consciousness, encourage the formation of Hebrew classes, create a Jewish literature in the Portuguese language, which without exception is becoming the vernacular of the coming generation."

And it was with those objects in view that we set to work.

On the one hand the immigration work absorbs most of our time, having to guide and personally supervise the work of each committee—and such committees, working under the aegis and with the support of the *Hias-Jca-Emigdirect*, exist now in all Brazilian ports, from Pernambuco in the North to Porto Alegre in the South, and their services are placed at the disposal of the immigrant,—to deal with individual immigrants, keep in touch with the governing authorities, the consulates and the shipping companies, and carry on a multifarious correspondence with various organizations all over the world.

On the other hand, we have to carry on our spiritual and religious work. There being no other rabbi in the whole of this vast land, it is natural that from Manãos in Amazonia to the smallest Jewish settlement in the South, they should turn to us for guidance and assistance.

We have three methods of work. The first is personal contact. For this purpose we make periodical pastoral tours, practically throughout Brazil, i.e., where Jews are found in more or less larger numbers. With very few exceptions every aggregation of Jews has been and is being visited, spoken to, advised and where possible organized for religious and social amelioration. The salutary effect of those visits cannot be exaggerated, and it is to be regretted that owing to the great distances, and our limited means, they cannot be made at more frequent intervals.

Our second method consists of the circulation of literature. Having no pulpit, we have recourse to the printing press. On the High Festivals and other occasions we print sermons and lectures in Yiddish and in Portuguese and have them circulated throughout Brazil. We do this also through the Yiddish and general press. We have likewise published in the Portuguese language a little book on the Rudiments of Judaism, and a History of the Jewish people.

The most effective part, however, of our endeavors, and of which we have every reason to be proud, is our school work. On our arrival we found the nuclei of three badly organized schools, in which less than a hundred children received some Jewish education. At the present moment, we can say that the school is part of the Jew's life in Brazil, and there is hardly a single Jewish congregation without its classes, where the children are provided with Hebrew and religious instruction. There are now in Brazil, under our supervision, and subsidized by the J.C.A., 28 schools, affording Jewish education to no less than 1,500 children. Conspicuous among the schools is the school at Rio de Janeiro, denominated *Gymnasio Hebreu-Brasileiro*, with its nearly 300 pupils, and consisting of one Kindergarten, one preparatory and five classes of a primary school and two classes of a secondary school (*Gymnasium*), under the direct supervision of the Ministry of Education.

Experiencing difficulty in obtaining the right sort of teachers, and with a desire to elaborate a uniform program for all schools, we instituted last year a summer course for teachers, which was attended by practically all Jewish teachers in Brazil. The conference lasted five weeks, during which time there were held 58 ses-

sions, at which 22 lectures were delivered on various pedagogical subjects, such as Methods of Teaching Hebrew, Discipline at School, the Bible and the School, model lessons were held and subsequently discussed by the teachers.

It is being patent to all observers that gradually, slowly but surely, a Jewish community is growing and forming itself in Brazil, which, if it (for a time) is carefully and circumspectly tended, may become a new refuge for many thousands of our brethren who are seeking a home, liberty and justice. During the few years of our activity not less than 20,000 Jews have settled in Brazil, and there is ample room in this vast land for many thousands more. Every observer testifies to the notable change in the moral and spiritual life of Brazilian Jewry. We do not take the credit for the remarkable change. It is just circumstances. It is due also to the eternal spirit dominating the course of Jewish history. There, however, it is. For better or for worse, Brazil is destined to play an important rôle in the future history of Jewry. With all the faults, in spite of all the heartbreaking disappointments, there is undoubted gradual change taking place in the community, though for the while mainly of a social nature. Societies and libraries are the general rule. Zionist societies are flourishing; philanthropic institutions are being founded and life assumes in a sense a Jewish character. Amidst the spiritual chaos, which is probably the inevitable characteristic of a conglomeration of Jews, hailing from every part of the world, utterly lacking in spirit of cohesion, co-operation and solidarity, each one moved by the sole desire of attaining material prosperity, and to get on as quickly as possible,—amidst the prevailing spirit of negation and irreligion so rampant among the new comers, it is indeed a great satisfaction to perceive an undoubted tendency for religious organization, and even for greater religious observance.

However, we are just at the beginning of the arduous, difficult and onerous work. And the work is growing, the problems are increasing; more time, more labor, more money will be required, but there can no longer be any doubt as to the value of our endeavor, there can no longer be any misgiving as to the success of the experiment of planting a prosperous Jewish population in the

southern continent of America. Of course, we are by no means satisfied. We have only laid the foundation, and, given the opportunity and means, we could go on with the building. And hence I utilize this opportunity of informing you as to what is being done in another part of America, and what is yet to be done, of awaking your interest in the true missionary work that is being accomplished.

You ought to be interested in our work both as Jews and as Americans. A new Jewish community is being formed, which, by the grace of God, will become a home for thousands of our people for whom all other countries are being closed, and it should be the concern of every Jew that this new home should be a *Jewish* home, where the golden thread of our history should be further spun, where the laudably honorable Jewish characteristics should be maintained and developed. Whether we like it or not,—we *are* held responsible for each other. It is your business, just as ours, that the communities in South America should be respectable and honorable, reflecting credit upon the Jewish name.

And of course we are part of America. Pan-Americanism has become quite a slogan, and is made use of in many aspects of life, both in the North as well as in the South of America. People of the United States are greatly interested in Brazil, the land of the future, not only commercially, but also socially and spiritually. Great things are done by Americans in Brazil. There is the Rockefeller Institute bringing untold blessings for the Brazilian people. Excellent work is being performed by the Young Men's and Young Women's Christian Associations: There are colleges and theological seminaries, being maintained by the generous of the United States. There may be, even among you, men and women contributing to these funds. Of course we Jews do not benefit by them.

We therefore make bold to ask you to interest yourselves, as Americans as well as Jews, in the work of building up this new Jewish Community in South America. Your HIAS is doing great and excellent work as a partner in the HJCEM,—the Hias-Jca-Emig-direct,—in immigration work. But you know that man, and especially the Jew, doth not live by bread only: we want so many things yet to build up our home, but which the means at our dis-

posal do not allow us to have. We want a modern temple, in the capital at least, where the word of God should be spoken in a manner and in language understood by the young. Apart from the necessity of showing our neighbors that we are not a heathen people, that we, too, care for the spiritual as well as for the material, it is a sad fact that even older folks, who were used to a modern aspect of Judaism, have no synagogue to go to even on the High Festivals. The young generation has simply no idea as to what a synagogue looks like. We must have a synagogue that should embrace educational and social activities within its walls, that should serve as an example and model to all other communities.

We must prepare a Jewish literature in the vernacular for the coming generation, who are appallingly ignorant concerning things Jewish. We must provide teachers and rabbis, who by their word and example would counteract on the one hand the influence of Roman Catholicism, naturally prevailing throughout the land, and on the other hand the noxious doctrines of Jewish secularists, so that we succeed in building up a truly *Jewish* community.

If I should succeed in awaking your generous interest for the greatest missionary work ever undertaken among Jews, if it should be given to me to touch the chord of sympathy in your hearts for our enterprise, there could not be the slightest doubt that another new and glorious chapter would be opened in the history of our people in America.

K

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OUTLINES FOR ADULT EDUCATION IN JUDAISM

Compiled by RABBI JACOB SINGER

JEWISH HISTORY FOR ADULTS

LESSON I

Biblical History—Beginnings: 2000–1225 B.C.

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IA NOSSET

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LESSON VII

Jews in Christian Countries: 321-1454

- Topics: Church Legislation; Disputations; First Inquisition. Persecutions by the Dominicans and Franciscans. The status of the Jew before the time of Charlemagne. Their fate after the time of Charlemagne Expulsions.
- *Elbogen, I.: *History of the Jews*, pp. 62-84
 - *Goodman, P.: *History of the Jews*, pp. 73-84
 - *Browne, L.: *Stranger than Fiction*, pp. 217-236
 - Margolis & Marx: *History of the Jewish People*, pp. 285-459
 - Fleg, E.: *The Jewish Anthology* (Charlemagne, the Crusades, Ritual Murder), pp. 151-162

- Singer, Charles: *The Legacy of Israel*, "Hebrew Scholarship in the Middle Ages among Latin Christians," pp. 283-314
 Sachar, Abram Leon: *A History of the Jews*, pp. 184-203
 Harris, M. H.: *History of the Mediaeval Jews*, pp. 119-176
 *Levinger, Lee J.: *The Story of the Jews*, pp. 111-127

LESSON VIII

The Jew in the Middle Ages: 1000-1492 C.E.

The position of the Jew in the European Church-State has resulted in certain economic, social and spiritual traits which shaped Jewish life in the Middle Ages. Many of these conditions continued in the modern era as well, due to the backwardness of certain cultural areas or to the reaction owing to political intrigue or race prejudice. The system of taxation applied to the Jew, the occupations, restrictions upon trade and the handicrafts, money-lending, the benefits accruing to the state from Jewish money-lending, come within the purview of this lesson.

- *Elbogen, I.: *History of the Jews*, pp. 90-100. For the Economic Situation of the Jews and Persecutions, see the Bibliography, p. 117
 *Goodman, P.: *History of the Jews*, pp. 76-91
 *Browne, L.: *Stranger than Fiction*, pp. 237-250
 Doubnow, S. M.: *Outline of Jewish History*, Vol. III, pp. 7-175
 Sachar, Abram Leon: *A History of the Jews*, pp. 204-220
 *Harris, M. H.: *History of the Mediaeval Jews*, pp. 177-253
 *Levinger, Lee J.: *The Story of the Jews*, pp. 128-140

LESSON IX

*The Jew in the Middle Ages: 1000-1492 C.E.**The Intellectual and Spiritual Life*

The physical and intellectual environment gave direction to the Jew's spiritual life, but its strength continued under all circumstances. In the South, the more favorable conditions encouraged scientific and intellectually creative work, while in the North with the greater isolation, the Talmudic studies or the Cabbalah took the place of philosophy, poetry and natural science.

- *Elbogen, I.: *History of the Jews*, pp. 110-117
 A. Topics:

"Jews in Science"

"Jews in Relation to the Discovery of America"

- "Jews in European Universities"
- "The Hebrew Grammarians." Commentaries
- "Translators in Provence and in Spain"
- "Philosophy," "Cabbalah"
- "Medicine"
- "Astronomy," Travel, Poetry, Folklore

For references see Elbogen, *History*, p. 118

B. *Personalities*:

- Abraham Zacuto
- Levi ben Gershom
- Rashi (Solomon ben Isaac of Troyes)
- David Kimchi
- Judah of Metz, The Tosafists
- Men of Rothenburg
- Judah Halevi, Gabirol
- Moses Maimonides
- Crescas

- *Goodman, P.: *History of the Jews*, pp. 91-101
- *Harris, M. H.: *Modern Jewish History*, pp. 11-33
- *Browne, L.: *Stranger than Fiction*, pp. 252-257
- Doubnow, S. M.: *Outline of Jewish History*, Vol. III, pp. 176-198
- Fleg, E.: *Jewish Anthology*, pp. 227-247
- Zangwill, I.: *Dreamers of the Ghetto* (Bloch), "The Turkish Messiah," pp. 115-185
- Herford, R. Travers: *The Legacy of Israel*, "The Influence of Judaism upon Jews in the Period from Hillel to Mendelssohn," pp. 97-128
- Maimonides—Guide for the Perplexed* (tr. by M. Friedlander), (Routledge)
- *Yellin and Abrahams: *Maimonides* (Jewish Pub. Soc.)
- Singer, Charles: *The Legacy of Israel*, "The Jewish Factor in Medieval Thought," pp. 173-282
- Margolis & Marx: *History of the Jewish People*, pp. 392-401, 419-429, 430-439, 451-459
- Ginsburg, C. D.: *The Kabbalah* (Routledge), 1920
- Franck, A.: *The Kabbalah* (tr. I. Sossnitz), (The Kabbalah Pub. Co.), 1926
- Gorfinkle, Joseph I.: *The Eight Chapters of Maimonides on Ethics* (Columbia University Press), 1912
- Halevi, Judah: *Kitab Al Khazari* (tr. by H. Hirschfeld), (Bernard G. Richards Co.), 1922

LESSON X

New Dwelling Places: 1492-1676 C.E.

A. *Topics:*

The Protestant Reformation
 Hebrew Learning
 Jews in Turkey, Italy, Holland, England
 Inquisition and Marranos
 Jews and the Discovery of America
 In the American Colonies and in the American Revolution
 Restrictions, Expulsions and Migrations in Europe
 The Ghetto
 Conditions in Germany and in Poland
 The Cossacks and Massacres

B. *Personalities:*

Luther and the Jews
 John Reuchlin
 Don Joseph Nasi
 Don Isaac Abarbanel
 Solomon Molko
 Menasseh ben Israel
 Luis de Torres
 Sabatai Zevi

*Elbogen, I.: *History of the Jews*, pp. 121-139

*Goodman, P.: *History of the Jews*, pp. 101-112

*Browne, L.: *Stranger than Fiction*, pp. 245-286. For further references, see Elbogen, *History of the Jews*, p. 139

Zangwill, I.: *Dreamers of the Ghetto*, "The Maker of Lenses," pp. 186-220

Fleg, E.: *Jewish Anthology*, "Mysticism," pp. 191-202; "Rationalism," pp. 203-208

Margolis & Marx: *History of the Jewish People*, pp. 495-567

Sachar, Abram Leon: *A History of the Jews*, pp. 232-260

Harris, M. H.: *History of the Mediaeval Jews*, pp. 263-321

LESSON XI

Conditions of the New Settlements: 1492-1676 C.E.

The special trades and commercial talents were carried to the new homes. Class distinctions due to official favor usually bestowed upon the rich and the poverty in the rank and file belong to history no less than biography and literature.

A. *Topics:*

1. Taxes

2. Status of Jewish Communities; Ghettos; Jews in the Professions and in Commerce. In Central and Eastern Europe; Money lending; the Court Jew; Poverty of the Jews
3. Intellectual and Religious Life. Decay of Secular learning. The Cabbalah. Portuguese Marranos

B. *Personalities:*

Luria

Azariah dei Rossi

Shabbethai Zebi

Shulhan Aruk (Joseph Caro)

Polish scholars

Mysticism. The Hasidim

*Elbogen, I.: *History of the Jews*, pp. 140–159. For social conditions see bibliography, pp. 158–159. For intellectual and religious activities, p. 159

Durant, Will: *The Story of Philosophy* (Simon and Schuster), "Spinoza," pp. 161–216

Ash, Sholom: *Kiddush Ha-Shem*, an Epic of 1648 (Jewish Pub. Soc.)

Zangwill, I.: *Dreamers of the Ghetto*, "The Master of the Name," pp. 222–288

Fleg, E.: *Jewish Anthology*, pp. 229–243

Doubnow, S. M.: *Outline of Jewish History*, pp. 234–267

Margolis & Marx: *History of the Jewish People*, pp. 568–599

Sachar, Abram Leon: *A History of the Jews*

Harris, M. H.: *History of the Mediaeval Jews*, pp. 322–361

LESSON XII

Era of Emancipation: 1750–1882 C.E.

A. *Topics:*

The Age of Mendelssohn

Napoleon and the Jews

Emancipation in the German States

The Congress of Vienna

The Rise of Anti-Semitism in Europe. Persecutions in Poland and in "Holy" Russia

The Damascus Affair

American Tolerance, Immigration

B. *Personalities:*

Moses Mendelssohn

Christian Wilhelm Dohm

Lessing

Gabriel Riesser

Nicholas I
Moses Montefiore
Adolphe Cremieux

- *Elbogen, I.: *History of the Jews*, pp. 163-189
- *Goodman, P.: *History of the Jews*, pp. 123-132
- *Browne, L.: *Stranger than Fiction*, pp. 279-306
- Doubnow, S. M.: *Outline of Jewish History*, pp. 268-297
- Margolis & Marx: *History of the Jewish People*, pp. 601-690.
References to literature, see *Elbogen*, p. 189
- *Sachar, Abram Leon: *Factors in Modern Jewish History*. A Syl-
labus (Dept. of Synagogue and School Extension), pp. 1-73.
Invaluable for bibliography
- Fleg, E.: *Jewish Anthology*, pp. 255-263
- Philipson, D.: *Old European Jewries* (Jewish Pub. Soc.), 1894
- Sachar, Abram Leon: *A History of the Jews*, pp. 263-295
- *Levinger, Lee J.: *The Story of the Jew*, pp. 157-168

LESSON XIII

Modern Jewish Life

To understand modern Jewish problems, it is well to trace the chief events from 1882 to the present, dwelling upon movements and personalities that influenced the life and thought of the Jew today.

- *Elbogen, I.: *History of the Jews*, pp. 190-226
- *Goodman, P.: *History of the Jews*, pp. 130-148
- *Browne, L.: *Stranger than Fiction*, pp. 298-350. Note bibli-
ography in *Elbogen*, p. 226
- Margolis & Marx: *History of the Jewish People*, pp. 659-682;
719-724

With a general survey of economic, social, political, cultural and religious conditions, the student is prepared to pursue a detailed study of events, movements and personalities that appear upon the horizon of modern Jewish life. The ensuing lessons will deal with these topics:

Reaction in Europe:

- Liberalism
- Jewish suffering in Russia
- Cultural changes
- Modern Anti-Semitism in Western Europe, attempted solutions
- Assimilation, Relief, Colonization, Immigration, Zionism, Prob-
lems today

Sachar, Abram Leon: *A History of the Jews*, pp. 296-308

*Levinger, Lee J.: *The Story of the Jew*, pp. 169-179

LESSON XIV

Political Reaction in Europe: 1815-1848 C.E.

The spread of intolerance in religion; the Jew becomes the scape-goat. The Congress of Vienna leads to increase of Jewish misery.

Topics for Discussion:

The Influence of War on Intolerance

George Eliot and the Jews

The Jewish Policies of Pope Pius IX

The Problem of Loyalty to a Persecuting State

The Rise of the House of Rothschild

For each of these topics, consult the excellent bibliographical list in Sachar's: *Factors in Modern Jewish History*, a Syllabus (Dept. of Synagogue and School Extension), pp. 27-28

Sachar, Abram Leon: *A History of the Jews*, pp. 296-308

LESSON XV

The Triumph of Liberalism: 1848-1870 C.E.

Topics:

Metternich's Europe

The Jews in Modern Liberalism

The Industrial Revolution

Social and Religious Effects

The Growth of Liberalism after 1848

Emancipation in Austria, Hungary, Italy, Switzerland and England.

Topics for Discussion and Reports:

The Jews and Modern Liberalism

Stahl and Prussian Conservatism

The Religion of Benjamin Disraeli

The Jews in Disraeli's Novels

Macaulay and Jewish Political Rights

Heinrich Heine

Karl Ludwig Borne

The Mortara Case

The Battle of the Jews to Sit in the English Parliament

For references see Sachar: *Factors in Modern Jewish History*, pp. 36-38

LESSON XVI

The Russian Jewish Nightmare: 1772-1865 C.E.

The Jewish Problem in Russia. The policy of isolating the "enemies of Christ." Concentration in Poland, Partitions of Poland, Under Catherine II, The Pale of Settlement, Under Alexander I and his policy of amelioration. Nicholas I, the "Russian Haman." Attacks on the physical, cultural and religious life of the Jew. Alexander II and a better era.

Topics for Discussion:

- The Cossacks and the Jews in 1648
- The Jewish Policy of Catherine II
- The Jews and the Russian Liquor Traffic
- Jewish Patriotism in Russian Wars
- Nicholas I and Jewish Colonization of Siberia
- "The Chappers"
- Max Lilienthal in Russia
- The Jew in Russian Literature

References: Sachar: *Factors in Modern Jewish History*, pp. 83-85

Sachar, Abram Leon: *A History of the Jews*, pp. 309-322

*Levinger, Lee J.: *The Story of the Jew*, pp. 196-208

LESSON XVII

Cultural and Religious Changes in Jewish Life: 1750-1870 C.E.

The obscurantism of the eighteenth century began to wane as Jews came in contact with the culture of their neighbors. Mendelssohn and his disciples wielded a strong influence in the direction of educational progress. Jewish learning revived; the Jew acquired non-Jewish culture which resulted in an assimilation. To check the forces of disintegration, Reform Judaism took its rise, the science of Judaism was founded. The Haskalah Movement and the revival of Nationalism all belong to the record of inner growth of Jewish life.

Topics for Discussion:

- Kant and Mendelssohn
- Jewish Salons of the Eighteenth Century
- Rachel Varnhagen
- The Yeshibah Bahur (The Talmudic Student), Elijah, the Vilna Gaon
- The Hasidic Rabbi

Solomon Maimon
 Perez Smolenskin
 The Prayer Book Reforms
 The Haskalah and Rabbinic Judaism
 The Haskalah and the Modern Jewish Renaissance
 Jewish Minority Rights in Eastern Europe
 The Development of Reform Judaism
 Abraham Geiger

References: Sachar: *Factors in Modern Jewish History*, pp. 63-64

Sachar, Abram Leon: *A History of the Jews*, pp. 323-337

*Levinger, Lee J.: *The Story of the Jew*, pp. 209-219

LESSON XVIII

Modern Anti-Semitism in Western Europe: 1870-1900 C.E.

Causes: Political, Economic, Social and Religious

*Sachar: *Factors in Modern Jewish History*, pp. 65-66, Anti-Semitism in Germany, Austria-Hungary, France (Dreyfus Case), pp. 66-72

Topics for Discussion and Reports:

Anti-Semitism and Modern Politics

The Jews and Modern Socialism

Ferdinand Lassalle and Edward Lasker

Bismarck and the Jews

The Jewish Policy of Pope Pius IX

The Hilsner Case in Bohemia

The Dreyfus Case

Drumont's "La France Juive"

Ernest Renan and the Jews

Schnitzler's "The Road to the Open"

For references see Sachar: *Factors in Modern Jewish History*, pp. 72-73

Sachar, Abram Leon: *A History of the Jews*, pp. 338-348

LESSON XIX

Problems and Attempted Solutions: 1865-1928 C.E.

A. *Problems:*

The Russian Situation, the Great Jewish Exodus

Massacres (Kishinev), Russian Revolution

Anti-Semitism in Rumania

Sachar: *Factors in Modern Jewish History*, pp. 74-82. Topics for Discussion and Bibliography, pp. 83-85

B. Attempted Solutions:

Jewish Fraternalism, Relief, Assimilation
Zionism, Herzl and Ahad Ha'am

Sachar: *Factors in Modern Jewish History*, pp. 86-93. Topics for
Discussion and Reports and Bibliography, pp. 93-94

Sachar: *A History of the Jews*, pp. 349-361, 377-396

*Levinger, Lee J.: *The Story of the Jew*, pp. 268-274

LESSON XX

Factors in American Jewish History: 1492-1928 C.E.

*Sachar: *Factors in Modern Jewish History*, pp. 95-120

Topics for Discussions and Reports, pp. 120-122. For a detailed
course of study in this field, consult the Syllabus of Rabbi Lee J.
Levinger, Ph.D.: *Jews and Judaism in the United States* (The
Union of American Hebrew Congregations)

These 30 lessons are reduced to 12 lectures with topics given on
pp. 52-53. Should further condensation be required, see the topics
of eight lectures given on pp. 54-55

Sachar, Abram Leon: *A History of the Jews*, pp. 362-376

*Levinger, Lee J.: *The Story of the Jew*, pp. 235-246

JUDAISM

LESSON I

The God-Idea in Judaism and in Other Religions

*Morris, Joseph: *Judaism as Creed and Life* (Routledge), London, 1920, Chaps. II-IV, pp. 51-83

Supplementary: K. Kohler: *Jewish Theology* (Macmillan), pp. 52-142

Friedlander, M. (Orthodox): *The Jewish Religion* (Shapiro, Valentine & Co.). "Our Creed," pp. 5-16. Natural Religion, Polytheism, Pantheism, Atheism, Deism and Theism, pp. 22-29

J. H. Greenstone: pp. 196 ff.

Cohen, Rev. Dr. A.: *The Real Jew*, "Great Jewish Thoughts" (Macmillan), ed. Newman, pp. 14-26

Box, Canon G. H.: *The Real Jew*, "How Judaism Fought Paganism," pp. 27-40

Daiches, Rabbi Dr. Solis: "Judaism as the Religion of Law," in *The Real Jew*, pp. 41-51

Schechter, Solomon: *Some Aspects of Rabbinic Theology* (Macmillan), pp. 1-20

Moore, George Foot: *Judaism* (Harvard University Press), Chapter I, "The Foundations of Judaism" (The Jewish Conception of God), I: 357-442; II: 201-211

For comparative studies in the doctrines of Christianity, Islam and other Religions consult:

Hastings' *Encyclopedia of Religion and Ethics*, 12 vols. (Scribner's), under respective titles

Moore, George Foot: *History of Religions*, 2 vols. (Scribner's), Vol. II, see index p. 539 for Christian and Moslem definitions. For the God-idea in other faiths, see Vol. I, index p. 638

The Jewish Encyclopedia (Funk & Wagnalls Co.), 12 vols.: Articles under "Judaism," "Christianity," "Islam" and kindred subjects

Hastings' *Encyclopedia of Religion and Ethics*: Art., "God," Vol. VI, p. 243 f.

Whitehead, Alfred North: *Religion in the Making*, "God," "The Quest of God," pp. 67-82

Moore, George Foot: *The Birth and Growth of Religion* (Scribner's), "The Emergence of Gods," pp. 42-63

LESSON II

God and the World: God's Government of the World

- (a) Beliefs in Creation
- (b) Miracles and the Laws of Nature
- (c) Providence and the Problem of Evil

Kohler: *Jewish Theology*, pp. 146-175

*M. Joseph: *Judaism as Creed and Life*, pp. 51-75

Friedlander, M.: *The Jewish Religion*, pp. 30-37. (The First Principle: God, the Creator and Ruler of the Universe, Natural Laws and Miracles, Evolution and Creation)

Greenstone, J. H.: *The Jewish Religion*, pp. 196 ff., 203-204

Schechter: *Aspects of Rabb. Theol.*, pp. 21-45

Moore: *Judaism*, I, pp. 266 ff.; I, 380-383 ("Miracle"); I, 376; II, 349; I, 378 ff.

Moore, G. F.: *History of Religions*: Vol. I, "cosmogony," "creation." Index, p. 635. Vol. II, "Miracles," index p. 544

Arnold, Matthew: *Essays in Criticism*, "Spinoza and the Bible" (giving Spinoza's views regarding miracles)

Hastings' *Encyclopedia of Religion and Ethics*, Vol. IV, p. 125 ff., "Cosmogony and cosmology" (for detailed study in Comparative Religions)

LESSON III

Religion and Science

*M. Joseph: *Judaism as Creed and Life*, pp. 39-50

Kohler: *Jewish Theology*, pp. 1-18; 176-205

Friedlander, M.: *The Jewish Religion*, "Our Creed," pp. 5-16; 250

Moore, G. F.: *Judaism*, Vol II, Chapter III, "Study," pp. 239-247; Vol. I, Chapter III, "Ministers of God"

Thomson, J. Arthur: *Introduction to Science*, London, 1912, "Science and Religion"

Schechter, S.: *Some Aspects of Rabb. Theol.*, pp. 242-263

*Carus, P.: *The Religion of Science* (Open Court Pub. Co.)

Mathews, Shailer (editor): *Contributions of Science to Religion* (Appleton & Co.), by eminent scientists

Hastings' *Encyclopedia of Religion and Ethics*, "Religion and Science," Vol. XI, p. 259 f.

LESSON IV

Relation between Religion and Ethics

- *M. Joseph: *Judaism as Creed and Life*, pp. 321-327 (319-325)
 Kohler: *Jewish Theology*, pp. 118-125, "Our Duties"
 Friedlander: *The Jewish Religion*, M. pp. 467-495
 Moore: *Judaism*, Vol. II, Part V, "Morals," pp. 79-111
 Lazarus, M.: *The Ethics of Judaism* (Jewish Pub. Soc.)
 *Schulman, S.: *Jewish Ethics* (Jewish Tract), Un. A. H. C.
 Neumark, D.: *The Principles of Judaism in Historical Outline*
 (Ark. Pub. Co.)
Jewish Encyclopedia: Vol. III, p. 364 ff.
 Hastings' *Encyclopedia of Religion and Ethics*, Vol. V, p. 436 f.
 Whitehead, Alfred North: *Religion in the Making* (Macmillan),
 "God and the Moral Order," pp. 94-99
 Moore, George Foot: *The Birth and Growth of Religion* (Scribner's), "Morals and Religion," pp. 64-76
 Lauterbach, Jacob Z.: *The Ethics of the Halakah* (Reprint of C. C. A. R.)
The Foundations of Jewish Ethics, compiled by Dr. Simon Bernfeld,
 trans. A. H. Koller (Macmillan), (Union of German Jews),
 1929

The Problem of Evil and the Mystery of Pain

- *M. Joseph: *Judaism as Creed and Life*, pp. 127-137
 *Kohler: *Jewish Theology*, pp. 298-309
 Friedlander, M.: *The Jewish Religion*, p. 221
 Schechter, S.: *Some Aspects of Rabbinic Theology*, pp. 264-292,
 293, 294, 304, 307-310; Vol. I, pp. 546-552
 Moore: *Judaism*, Vol. II, Part VI, Chapter IV, "Chastisement,"
 pp. 248-256
 Genung: *Epic of the Inner Life*
 Smith, J. M. P.: *The Religion of the Psalms*
 Hastings' *Encyclopedia of Religion and Ethics*, Vol. VI, p. 318 ff.,
 "Good and Evil"

LESSON VI

The Jewish Idea of Prayer

- *M. Joseph: *Judaism as Creed and Life*, pp. 342-356 (340-354)
 *K. Kohler: *Jewish Theology* (Prayer and Sacrifice), pp. 261-270;
 271-277

M. Friedlander: *The Jewish Religion*, 413-455

Schechter, S.: *Aspects of Rabb. Theol.* See index p. 373, Vol. I, "Prayer"

Moore, G. F.: *Judaism*, Vol II, Chapter II, "Prayer," "Faith," pp. 212-238

Abrahams, Israel: *Judaism* (Religions Ancient and Modern), Constable & Co., London, 1921, "Jewish Mysticism," pp. 67-77

Jewish Encyclopedia: Art. "Prayer," Vol. X, p. 164 ff.

Hastings' *Encyclopedia of Religion and Ethics*, art. "Prayer," Vol. X, p. 154 ff. (for study in Comparative Religion)

Abrahams, I.: *Studies in Pharisaism and the Gospels* (Cambridge University Press), Second Series, 1924

XI "Some Rabbinic Ideas on Prayer," pp. 72-93

XII "The Lord's Prayer," pp. 94-108

LESSON VII

Duties to Self

*Joseph, M.: *Judaism as Creed and Life* (Routledge), London, 1920, "The Physical Life," pp. 362-380; "The Intellectual and Spiritual Life," pp. 381-391

Friedlander, M.: *The Jewish Religion* (Shapiro, Valentine & Co.), "Duties to Ourselves," pp. 319-328

Schechter, S.: *Some Aspects of Rabbinic Theology*, pp. 277-278; 340-342

Moore, G. F.: *Judaism* (Harvard), Vol. II, "Fasting," "Chastity," "Modesty," "Humility," pp. 257-278

Jewish Encyclopedia: Vol. V, art. "Ethics," p. 245 ff.

LESSON VIII

The Family

The Family:

A. *Jewish Ideals of Family Life*

*M. Joseph: *Judaism as Creed and Life*, pp. 405-423 (403-421)

M. Friedlander: *The Jewish Religion* (Children and Parents, Husband and Wife), pp. 305-309

Greenstone: *The Jewish Religion*, "Religious Life in the Home," pp. 283-294

Private Devotion and Home:

"Ceremonies," pp. 159-169

Moore, G. F.: *Judaism*, Vol. II, "The Family," pp. 119-140

*Feldman: *The Jewish Child* (Bloch), pp. 55-73; 247-252

Jewish Encyclopedia, art., "Family and Family Life," Vol. V, p. 336 ff.

B. *Intermarriage and Its Relation to Judaism*

Mielziner, M.: *Jewish Law of Marriage and Divorce* (Bloch), "Intermarriage," pp. 45-54

Jewish Encyclopedia, Vol. VI, p. 610 ff., "Intermarriage"

C. C. A. R. Yearbooks: (Intermarriage) Vols. XVII, 140-142; XVIII, 76; XIX, 328 (Moses) Kohler, 89, 119, 170, 174, 184; XIX, 308 (Schulman); Historically considered (Feldman), XIX, 271

LESSON IX

Doctrine of Love

A. *The Golden Rule*

*Joseph, M.: *Judaism as Creed and Life* (4th ed. 1920), pp. 392-402

Friedlander, Gerald: *The Jewish Sources of the Sermon on the Mount* (Routledge), pp. 230-235

Hastings' *Encyclopedia of Religion and Ethics*, art., "Golden Rule," Vol. VI, pp. 310-312

B. *Duties to the State*

*Joseph, M.: *Judaism as Creed and Life*, pp. 482-497

Friedlander, M.: *The Jewish Religion*, pp. 310-312

Moore, George Foot: *Judaism*, Vol. II, pp. 112-118

Kohler, K.: *Jewish Theology*, p. 319

C. *Social Ideals*

a. *Justice:*

Kohler, K.: *Jewish Theology*, pp. 118-124, 485 f. *Jewish Encyclopedia*, art., "Retaliation or Lex Talionis," Vol. X, p. 385 ff.

b. *Love and Mercy:*

Cohon, Samuel S.: "Love, Human and Divine, in Post-Biblical Literature," C. C. A. R. Yearbook, Vol. XXVII, p. 244. (Discussion of the following: "Divine Goodness," "Fatherhood of God," "Attribute of Mercy," "Benevolence," "God's Love of Israel," "Man's Love of God," "Martyrdom," "Intellectual Love," "Man's Love of Man," "The Golden Rule")

LESSON X

Jewish Philanthropy in Theory and in Practice

The Jewish conception of "Zedakah" emanates from the ethical character of Judaism which posits human relations in terms of religious democracy. To understand fully how "Zedakah" differs from charity, we must study the theological, the ethical and the legal records of the past. Modern organizations for social betterment owe their enthusiasm largely to the social idealism ever fostered by Judaism.

*Frisch, Ephraim: *A Historical Survey of Jewish Philanthropy* (Macmillan). This book traces charitable institutions through Bible, Talmud, Medieval and modern literature. See Bibliography, pp. 183-188

Bogen, B.: *Jewish Philanthropy* (Macmillan), pp. 16-26

Moore, G. F.: *Judaism*, Vol. II, 162-179

Friedlander, M.: *The Jewish Religion*, "Gemilat Hesed and Zedakah," p. 302

Schechter, S.: *Some Aspects of Rabbinic Theology* (Macmillan), pp. 112-115

Kohler, K.: *Jewish Theology*, p. 486 ff.

*Cronbach, Abraham: *Philanthropy in Rabbinical Literature* (Jewish Tracts No. 9, U. A. H. C.)

Jewish Encyclopedia (Funk Wagnalls & Co.), art., "Charity and Charitable Institutions." (A comprehensive treatment of theory and practice of Jewish charity) Vol. III, p. 667 ff.

LESSON XI

*Our Neighbors**A. Forgiveness:*

Cohon: "Hatred Towards the Enemy," "Forgiveness," C. C. A. R. Yearbook, Vol. XXVII, p. 286 ff.

Joseph, M.: *Judaism as Creed and Life*, p. 264 ff.

B. Truth:

Joseph, M.: *Judaism as Creed and Life*, "Integrity in Business," "Truthfulness and Kindred Virtues," pp. 422-455

C. Peace:

Jewish Encyclopedia, Vol. IX, pp. 565-566

Lauterbach, Jacob Z.: *The Attitude of the Jew and the Non-Jew*, C. C. A. R. Yearbook, Vol. XXXI, p. 186 ff.

D. Relations of Employer to Employee:

"Social Justice," Commission on, consult C. C. A. R. Yearbook index.

LESSON XII

Moral Responsibility

A.

*Joseph, M.: *Judaism as Creed and Life*, "Man is Free," pp. 99-111

Friedlander, M.: *The Jewish Religion*, pp. 142-148

Greenstone, J. H.: *The Jewish Religion*, pp. 202-248

Schechter, S.: *Some Aspects of Rabbinic Theology*, pp. 284-289

Moore, G. F.: *Judaism*, Vol. II, p. 415 (for references)

Jewish Encyclopedia; "Freedom of the Will in Talmudic Literature," C. C. A. R. Yearbook, Vol. XXVII, pp. 301-337

Mann, Louis L.: "Freedom of the Will in Talmudic Literature" (the Cosmological Problem, the Theological Problem, the Ethical Problem), C. C. A. R. Yearbook, Vol. XVII, pp. 301-337

B. *Sin and Repentance*:

Kohler, K.: *Jewish Theology*, pp. 238-260

LESSON XIII

Immortality and the Future Life

*Joseph, M.: *Judaism as Creed and Life*, pp. 138-149

Friedlander, M.: *The Jewish Religion*, pp. 164-167

Greenstone, J. H.: *The Jewish Religion*, p. 269

Schechter, S.: *Some Aspects of Rabbinical Theology*, pp. 124-5

*Kohler, K.: *Jewish Theology*, "Death and the Future Life," pp. 278-285; "The Immortal Soul of Man," pp. 286-297; "Divine Retribution: Reward and Punishment," pp. 298-309

Moore, G. F.: *Judaism*, Vol. II, Part VII, "The Hereafter," pp. 279-398

Abrahams, I.: *Judaism*, "Eschatology," pp. 78-89

Jewish Encyclopedia, art., "Immortality of the Soul," Vol. VI, pp. 564-567; "Resurrection," Vol. X, pp. 382-385

LESSON XIV

The Mission of Israel

*Joseph, M.: *Judaism as Creed and Life*, pp. 150-172

*Kohler, K.: *Jewish Theology*, "The Election of Israel," pp. 323-330; "The Kingdom of God and the Mission of Israel," pp.

331-341; "The Priest-People and Its Law of Holiness," pp. 342-353; "Israel, the Servant of the Lord, Martyr and Messiah of the Nations," pp. 367-377; "The Messianic Hope," pp. 378-391

Kohler, K.: *Mission of Israel*, C. C. A. R. Yearbook, Vol. XXIX, pp. 61, 265

Schechter, S.: *Some Aspects of Rabbinic Theology*, "Election of Israel," pp. 57-64; "The Kingdom of God," pp. 65-115

Moore: *Judaism*, Vol. I, p. 398 ff.; Vol. II, pp. 303, 341

LESSON XV

Jewish Ceremonies and Institutions

A. Theory of Ceremonies in Religion:

Joseph, M.: *Judaism as Creed and Life*, pp. 175-177

*Kohler, K.: "History and Functions of Ceremonies in Judaism," C. C. A. R. Yearbook, Vol. XVII, pp. 205-229

B. The Dietary Laws and Jewish Separatism:

*Joseph, M.: *Judaism as Creed and Life*, pp. 178-193, 596-600

Friedlander, M.: *The Jewish Religion* (Orthodox position), "Our Duties," pp. 233-246

Greenstone, J. H.: *The Jewish Religion*, pp. 170-182

Mendes, H. Pereira: *The Real Jew* (ed. Newman), pp. 73-81

*Schechter, S.: *Some Aspects of Rabbinic Theology*, pp. 116-169

Moore: *Judaism*, Vol. II, Part IV, "Observances," pp. 3-78

LESSON XVI

The Sabbath

*Joseph, M.: *Judaism as Creed and Life*, pp. 200-211

Friedlander, M.: *The Jewish Religion*, pp. 474-476

Greenstone, J. H.: *The Jewish Religion*, pp. 12-23

Landau, J. L.: *The Real Jew*, pp. 62-72

Oesterley & Box: *The Religion and Worship of the Synagogue* (Pitman), pp. 373-382

Schechter, S.: *Some Aspects of Rabbinic Theology*, pp. 152-154

Kohler, K.: *Jewish Theology*, pp. 455-460

Moore: *Judaism*, Vol. II, pp. 21-39

*Jastrow, M.: *Hebrew and Babylonian Tradition* (Scribner's), pp. 134-195

- *Webster, Hutton: *Rest Days* (Macmillan), "The Hebrew Sabbath," pp. 242-271
Jewish Encyclopedia, art., "Sabbath," Vol. X, pp. 587-603

LESSON XVII

Jewish Festivals

A. *The Pilgrim Festivals:*

1. Passover
2. Pentecost
3. Tabernacles

Jewish Encyclopedia under each.

- *Joseph: *Judaism as Creed and Life*, pp. 213-246
 Friedlander, M.: *The Jewish Religion*, "The Three Festivals," pp. 369-400
 Greenstone, J. H.: *The Jewish Religion*, pp. 37-73
 Oesterley & Box: *The Religion and Worship of the Synagogue*, "The Festivals," pp. 384-409
 Webster, Hutton: *Rest Days* (Macmillan), pp. 85-100
 Moore, G. F.: *Judaism*, Vol. II, Part IV, "Annual Festivals," pp. 40-54

B. *The Solemn Festivals:*

1. "New Year"
 2. "Day of Atonement"
- (In the *Jewish Encyclopedia*)

- *Joseph, M.: *Judaism as Creed and Life*, pp. 247-274
 *Oesterley & Box: *The Religion and Worship of the Synagogue*, "Fasts," "The Jewish Doctrine of Sin," pp. 255-280; 409-435
 Dembitz, Lewis N.: *Services in Synagogue and Home* (Jewish Publication Society), pp. 155-179

C. *Minor Festivals:*

1. Hanukkah
2. Purim

Jewish Encyclopedia

- *Joseph, M.: *Judaism as Creed and Life*, pp. 275-286

LESSON XVIII

The Synagogue and Its Institutions

A. Public Worship:

- *Joseph, M.: *Judaism as Creed and Life*, pp. 287-306
- Oesterley & Box: *The Religion and Worship of the Synagogue*,
"The Prayer Book," pp. 356-372
- The Authorized Daily Prayer Book* (trans. S. Singer), (Eyre and
Spottiswoode), 1924, London
- Companion to the Daily Prayer Book (Eyre and Spottiswoode),
London, 1922, by Israel Abrahams
- Jewish Encyclopedia*, art., "Liturgy," Vol. VIII, pp. 132-140
- Dembitz, S. N.: *Services in Synagogue and Home*, pp. 75-241

B. Institutions:

- *Kohler, K.: *Jewish Theology*, "The Synagogue and Its Institu-
tions," pp. 447-476
- *Dembitz, S. N.: *Services in Synagogue and Home*, pp. 247-318
- Oesterley & Box: *The Religion and Worship of the Synagogue*,
pp. 337-355
- Moore, G. F.: *Judaism*, Vol. I, "The Synagogue," pp. 281-307

LESSON XIX

Tendencies in Modern Judaism

The Orthodox, Neo-Orthodox and Conservative (or Legalistic):

- *Deutsch, G.: "The Theory of Oral Tradition," C. C. A. R. Year-
book, Vol. VI, p. 129 ff.
- Friedlander, M.: *The Jewish Religion*, "What Is Judaism?" pp. 1-4
- *Hirsch, Samson Raphael: *The Nineteen Letters of Ben Uziel*
(trans. by Bernard Drachman, Funk & Wagnalls Co.)
- Margolis & Marks: *A History of the Jewish People*, "Reform and
Counter-Reform," pp. 659-664
- Jewish Encyclopedia*, art., "Judaism," Vol. VII, pp. 359-368

It is difficult to draw the lines of cleavage between the contending and complementary tendencies in Judaism today. Fundamentalism and Modernism appear in varying degree among all sections of Jewry. It is best to view the problem in the light presented by the late Dr. Kohler, who saw in Judaism the combination of the uni-versalistic and the particularistic, the conserving and the progressive

forces in Religion. In the conservative groups there is greater consideration for *Halakah* (Law) and less emphasis on theology; while the liberal interpretations incline toward integration in belief and freedom in ritual.

Oesterley & Box: *The Religion and Worship of the Synagogue*, "The Law" (Torah), pp. 161-177

Schechter, S.: *Studies in Judaism* (First Series), (Macmillan), N. Y., 1896

"The Dogmas of Judaism," pp. 147-181

"The History of Jewish Tradition," pp. 187-212

"The Law and Recent Criticism," pp. 233-251

Hastings' *Encyclopedia of Religion and Ethics* (Scribner's): art., "Judaism," by Herbert Loewe ("the present article on Judaism is avowedly written from the Orthodox standpoint"), Vol. VII, pp. 581-609

LESSON XX

Reform Judaism

Prophetical, Liberal or Progressive (Modernist):

**Jewish Encyclopedia*, "Reform Judaism from the Point of View of the Reform Jew" (Hirsch, E. G.), Vol. X, pp. 347-352

— History (Philipson, D), Vol. X, pp. 352-359

*Philipson, D.: *The Reform Movement in Judaism* (Macmillan)

Proceedings of the Pittsburg Rabbinical Conference, Nov. 16-18, 1885, C. C. A. R., 1923.: In Honor of the eightieth anniversary of the birth of Rabbi Kaufmann Kohler

Montefiore, C. G.: *The Old Testament and After*, "What Liberal Judaism Has Sought and Is Seeking to Achieve," pp. 549-590

Hastings' *Encyclopedia of Religion and Ethics* (Scribner's): art., "Liberal Judaism" (Abrahams, I.), Vol. VII, pp. 900-902

A Revaluation of Reform Judaism (Kohler, Enelow, Morgenstern, Goldenson, Montefiore), C. C. A. R. Yearbook, Vol. XXXIV, p. 222 ff.

*Cohon, Samuel S.: *Christianity and Judaism Compare Notes* (Macmillan), "Reform Judaism," pp. 68-101

Supplementary Reading

Fleg, Edmond: *Why I am a Jew*, translated from the French by Louise Waterman Wise (Bloch Pub. Co.), 1929

Palliere, Aime: *The Unknown Sanctuary*, translated from the French by Louise Waterman Wise (Bloch Pub. Co.), 1928

Judaism

Cohon, Beryl D.: *Introduction to Judaism* (Bloch Pub. Co.), New York, 1929

BIBLE STUDY FOR ADULTS

LESSON I

A. *The Bible and Its Place in the World's Literature and Life*

A literature which is called sacred by more than half of the human race cannot be confined to the horizon of a single people, not even to the people who have called it into being. The life of the nations has been profoundly changed by ideas and forces that had their rise in the sphere of Biblical thought. It is well that the leader consider the place of the Bible in the life of humanity before he begins with the account of the Bible itself.

Some of these books will be helpful to student and instructor alike. It is best for the leader of this study group to familiarize himself with several of these authorities.

Dobschutz, Prof. E. von: *The Influence of the Bible on Civilization* — "*Bible in the Church*," in Hastings' *Encyclopedia of Religion and Ethics*, Vol. II, p. 579 ff.

*Jacobs, Joseph: *Jewish Contributions to Civilization* (Jewish Pub. Soc.), pp. 61-89

*Baldwin, Edward Chauncey, *Our Modern Debt to Israel* (Sherman French & Co.), "The Literature of Israel"

Hastings' *Dictionary of the Bible* (one volume), articles: "Bible," "Canon of the Old Testament"

Driver, S. R.: *An Introduction to the Literature of the Old Testament* (Scribner's), pp. III-XI

Moulton, R.: *The Modern Readers' Bible* (Macmillan)

Bewer, J. A.: *The Literature of the Old Testament* (Columbia University Press), N. Y. 1928

For a detailed study of the respective books, consult the following:

The Cambridge Bible for Schools (Cambridge University Press)

The Century Bible

The International Critical Commentary

The Expositors' Bible (Hodder)

The Century Bible (Jack)

For an appreciation of the contents of the Bible the following books are invaluable:

Kent, Charles Foster: *The Growth and Contents of the Old Testament* (Scribner's), pp. 3-20

**The Legacy of Israel* (planned by I. Abrahams and edited by Edwyn R. Bevan and Charles Singer), Oxford (Clarendon Press), 1927

"The Hebrew Genius as Exhibited in the Old Testament," by George Adam Smith, pp. 1-28

Sanders & Fowler: *Outline for the Study of Biblical History and Literature* (Scribner's)

B. *What the Bible Means to the Jew*

Jewish Encyclopedia (Funk & Wagnalls Co.), 12 vols., article: "Bible Canon," Vol. III, pp. 140-150

*Montefiore, Claude G.: *The Bible for Home Reading* (Macmillan), 1920. Part I, "What the Bible Is and Who Wrote It," pp. 1-8

Margolis, Max L.: *The Story of Bible Translations* (Jewish Pub. Soc.)

Friedlander, M.: *The Jewish Religion* (Shapiro; Valentine & Co.), London, 1922, pp. 56-127. (The Orthodox position is clearly stated.)

Consult the chronological tables for Jewish and non-Jewish personalities and events in

Margolis & Marx: *A History of the Jewish People* (Jewish Pub. Soc.), p. 754 ff.

*Kent: *Hebrew and Contemporary Chronology Charts in the Historical Bible Series*

Goodman, P.: *The Synagogue and the Church* (Routledge), Jewish Apologetics)

LESSON II

Bible Lands and Their Peoples

An introduction to Biblical Literature presupposes a knowledge of the geographical setting, the historical and cultural backgrounds which influenced or evoked the unique spirit of Israel's genius.

The ancient civilizations of Egypt, Phoenicia, Assyria and Babylonia were interwoven with the political fortunes of Israel and these in turn gave form to ideas and institutions in the Bible. To indicate the interplay of forces emanating from adjacent culture areas is to provide a background for Bible study which enables the student

to read the Bible in the light of criticism without loss of reverence for its eternal verities.

Breasted, James Henry: *A History of the Ancient Egyptians* (Scribner's)

Goodspeed, George S.: *History of the Babylonians and Assyrians* (Scribner's)

For brief accounts consult: Hasting's *Dictionary of the Bible*, one vol. (Scribner's), under the titles, "Egypt," "Assyria," "Babylonia," "Phoenicia," "Canaanites," "Edom," "Ammon," "Moab," etc.

Margolis and Marx: *History of the Jewish People* (Jewish Pub. Soc.), pp. 3-13

*Kent, Charles Foster: *Biblical Geography and History* (Scribner's), Part I, Chapters I-IX, "Physical Geography of Palestine"; Part II, Chapters X-XX, "Historical Geography"

*Kent, Charles Foster: "Heroes and Crises of Early Hebrew History" (Scribner's)

LESSON III

Types of Biblical Literature

Oral and written traditions in the narratives, proverbs, riddles, poems, songs, codes and chronicles.

Moulton, Richard G.: *A Short Introduction to the Literature of the Bible* (D. C. Heath & Co.), 1909, pp. 1-23

Myers, A. J. W.: *The Pilgrim Training Course for Teachers* (Second Year), "The Teaching Values of the Old Testament"

*Kent, Charles Foster: *Growth and Contents of the Old Testament*, pp. 21-50

Fiske, Amon Kidder: *The Great Epic of Israel*, Chapter II, "Literary Development of Israel," pp. 16-28 (Sturgis & Walton), New York, 1911

Sands, P. C.: *Literary Genius of the Old Testament* (Clarendon Press), Oxford

LESSON IV

Earliest Types of Biblical Literature

Nomadic Life: 1500-1300 B.C. Exodus from Egypt: 1300-1200 B.C.
Wars and Settlement in Canaan: 1200-1000 B.C.

Literature: Songs, Stories, Riddles, Simple Laws, Songs of Deborah, Early "Ten Commandments," Origins

Moulton: *The Modern Reader's Bible* (Macmillan), "Bible Stories: Old Testament"

*Montefiore: Vol. I, Chapter II, "The Life of Abraham"; Chapter XIX, "Traditions of the Past," "Visions of the Future"

Morgenstern: "*The Book of Genesis*" (U. A. H. C.)

Moulton, "*Short Introduction to the Literature of the Bible*," Chapter IV, "Poetry and Prose in the Bible"

Jastrow, Morris: *Hebrew and Babylonian Traditions* (Scribner's), Chapter II, "The Hebrew and Babylonian Accounts of Creation"; Appendix—Hebrew and Babylonian Accounts of the Deluge, p. 321 ff.

*Kent, Charles Foster: *Founders and Rulers of United Israel*, pp. 1-54 (The Bible readings are given and the references appear in the Table of Contents, pp. VII-VIII)

Kent: *Growth and Contents of Old Testament* (Historical Bible):

I. "Israel's Heritage of Oral Traditions," pp. 3-12

II. "The Transmission and Crystallization of Israel's Traditions into Literature," pp. 13-20

III. "The Present Literary Form and Contents of Israel's Early Records," pp. 21-30

IV. "Characteristics, Dates, and History of the Different Prophetic and Priestly Narratives," pp. 31-50

LESSON V

The United Monarchy: 1000-900 B.C.

Literature: Cycles of Stories of Saul, David, etc.

*Kent, Charles Foster: *Founders and Rulers of United Israel* (Historical Bible), (Scribner's), "The Reign of Saul," pp. 63-84; "The Reign of David," pp. 84-175; "The Reign of Solomon," pp. 175-209

LIX. "Law and Society in Early Israel," pp. 209-217; "Moral and Religious Standards in Early Israel," pp. 217-224

The appendices contain references to literature and helpful topics for research and discussion. (See pp. 225-238)

*Kent: *Growth and Contents of the Old Testament*, pp. 58-69

LESSON VI

The Divided Kingdom: 900-800 B.C.; Israel: Jeroboam to Omri; Judah: Rehoboam to Jehoshaphat

Literature: Collections and Written Versions of the Stories of Judah

Kent: *A History of the Hebrew People* (The Divided Kingdom), (Scribner's), Chapters III to VI

*Foakes-Jackson, F. J.: *A Brief Biblical History* (Doran), Chapters XV and XVI

*Montefiore: *The Bible for Home Reading*, Chapter XII

*Kent: *The Kings and Prophets of Israel and Judah* (Historical Bible), (Scribner's), pp. 1-41, 112-123. (N. B. The Biblical passages pertaining to this period are indicated in the margin)

Kent: *Growth and Contents of the Old Testament*, pp. 70-76

LESSON VII

The Fall of Israel: 800-700 B.C.; *Israel*: Ahab to Hosea;
Judah: Jehoshaphat to Hezekiah

Literature: Amos, Hosea, Micah, First Isaiah, History, Collections and Written Stories in Israel

*Foakes-Jackson: *Brief Bib. History*, Chapter XIX

Montefiore: *The Bible for Home Reading*, Vol. I, Chapter XIV;
Part II: Amos, pp. 262-281; Hosea, pp. 284-305

*Cornill, C.: *The Prophets of Israel* (Open Court), Amos and Hosea

Baldwin, Edward Chauncey: *Our Modern Debt to Israel* (Sherman French & Co.), Chapter II

*McFadyen, John Edgar: I. *The Messages of the Earlier Prophets* (Scribner's), Sanders & Kent, editors

Smith, W. Robertson: *The Prophets of Israel* (London, 1902), pp. 90-144

Kent: *Biblical Geography and History*, Chapter XVIII

— **The Kings and Prophets of Israel and Judah* (Historical Bible), pp. 30-112; "The Growth and Contents of the Old Testament," "The Evolution of the Prophet," pp. 99-103

Devote this lesson to a discussion of Amos and Hosea.

LESSON VIII

The Fall of Israel: 800-700 B.C.

Amos, Hosea, Micah, and the First Isaiah are to be studied as champions of a new conception of religion which carries with it an ideal plan for Society. Comparison with other helpful social philosophers and reformers would be profitable. See the helpful book by:

- *Hertzler, Joyce Oramel: *The History of Utopian Thought* (Macmillan), "The Prophets as Forerunners of the Utopians," pp. 7-98

A brief course in prophetic literature can touch the high points alone.

*Montefiore: *The Bible for Home Reading—Isaiah and Micah*

*Kent: *The Kings and Prophets of Israel and Judah* (Historical Bible), pp. 131-160; Isaiah: "Isaiah's Early Social Sermons"; and his rôle in the "Great Crisis of 901 B.C."; "Micah's Sermons and Hezekiah's Reformation," pp. 161-180

Kent: *The Growth and Contents of the Old Testament* (a briefer account); "The Prophets of the Assyrian Period," pp. 109-115

Cornill: *The Prophets of Israel* (Open Court)

Foakes-Jackson: *Brief Biblical History*, Chapters XX-XXI

LESSON IX

Josiah and the Deuteronomic Reform: 700-600 B.C.

Judah: Hezekiah, Josiah, 621 B.C., Jehoiakim

Literature: Later Narratives. Deuteronomic Covenant (Deut. Chapters V-XXVI, XXVIII, Psalms and Proverbs)

*Kent: *The Kings and Prophets of Israel and Judah* (Historical Bible), "The Reformation of Hezekiah," pp. 169-191

Montefiore: *Bible for Home Reading*, Part II, pp. 308-336; 339-357; 362-381

Foakes-Jackson: *A Brief Biblical History*, Chapter XXI

LESSON X

Josiah and the Deuteronomic Reform: 700-600 B.C. (Continued)

Jeremiah, Zephaniah, Habakkuk, Nahum, parts of Micah, Ezekiel, Chapters I-XXIV

Montefiore: *The Bible for Home Reading*, Part I, pp. 401-449

*Kent: *The Kings and Prophets of Israel and Judah* (Historical Bible), pp. 199-213; 245-254; 255-293

LESSON XI

Deuteronomic Reform: 700-600 B.C. (Continued)

Israel's Laws and Legal Precedents:

Kent: *Growth and Contents of the Old Testament:*

I. "The Babylonian Background of Israel's Laws," pp. 159-163

II. "The Origin and Growth of Israelitish Laws," pp. 164-171

III. "The Primitive Hebrew Codes," pp. 172-186

IV. "The Deuteronomic Codes," pp. 187-191

—**The Kings and Prophets of Israel and Judah* (Historical Bible) "Ceremonial, Civil and Philanthropic Regulations of the Deuteronomic Code," pp. 218-235

Sanders and Kent: *The Messages of the Bible* series. III. *The Messages of the Law Givers*

*Montefiore: *The Bible for Home Reading*, Part I, "The Laws of the Hebrews," pp. 137-169

*Kent: *Makers and Teachers of Judaism*, "The Jews in Palestine and Egypt," pp. 1-22

LESSON XII

Destruction of Jerusalem and the Temple Rebuilt: 600-500 B.C.

Literature: Stories of Judah and Israel Blended. Obadiah, parts of Jeremiah, the Holiness Code (Leviticus XIX). Most of the Priestly part of Deuteronomy and Numbers. Ezekiel, Haggai, Zechariah (I-III)

Kent: *The Kings and Prophets of Israel and Judah* (Historical Bible), pp. 236-307. (Consult the reference lists in appendix, pp. 309-323)

—**The Growth and Contents of the Old Testament*, "Ezekiel, the Holiness Code"; "The Prophets of Judah's Decline," pp. 116-119; "The Prophets of the Exile and Restoration," pp. 120-126; "The Prophets of Later Judaism," pp. 127-134

Foakes-Jackson: *A Brief Biblical History*, Chapter XXII

*Montefiore: *Bible for Home Reading*, Part I, Chapter XV

Kent: *A History of the Jewish People* (Babylonian, Persian and Greek Periods), (Scribner's), pp. 3-361; Part I, "The Literary Activity of the Exile," pp. 59-65

LESSON XIII

Destruction of Jerusalem. Temple Rebuilt, 600-500 B.C. (Continued)

Literature: Collection of Songs and Proverbs, Judges, Samuel and Kings, edited

*Foakes-Jackson: *A Brief Biblical History*, Chapter XXIII

Fiske: *The Great Epic of Israel* (Macmillan), Chapter VIII

- *Kent: *Makers and Teachers of Judaism* (Historical Bible), "The Closing Years of the Babylonian Rule," pp. 23-34; "The Rebuilding of the Temple," pp. 35-42
 —*Kings and Prophets of Israel and Judah* (Historical Bible), pp. 256-309

LESSON XIV

Hebrew Poetry and Music

Destruction of Jerusalem and the Temple Rebuilt: 600-500 B.C.
 (Continued)

- *Kent: *The Growth and Contents of the Old Testament* (The History of the Songs, Hymns and Prayers):
 I. "The General Characteristics of Hebrew Poetry," pp. 207-214
 II. "The Different Types of Hebrew Poetry," pp. 215-221
 III. "The Structure and Authorship of the Book of Lamentations," pp. 222-225
 IV. "The Origin and Interpretation of the Song of Songs," pp. 226-233
 V. "Music and Song in the Temple Service," pp. 234-240
 VI. "The Literary and Historical Background of the Psalter," pp. 241-248
 VII. "The Structure and History of the Psalter," pp. 249-254
 McFadyen: *The Messages of the Psalmists* (Scribner's), Sanders and Kent, editors

LESSON XV

The Persian Period, The Walls of Jerusalem Rebuilt, Second Return under Ezra: 500-400 B.C.

Literature: The Priestly Laws

- Kent: *Makers and Teachers of Judaism*, "The Rebuilding of the Temple," pp. 35-42
 —*The Growth and Contents of the Old Testament*, "The Priestly Codes," pp. 199-206
 Sanders and Kent: *The Messages of the Bible* series. III. *The Messages of the Law Givers*
 Kent: *A History of the Jewish People*, Part II, "The Persian Period in Jewish History," pp. 101-119; "The Revival of the Jewish Community in Palestine," pp. 126-136

Foakes-Jackson: *A Brief Biblical History*, Chapter XXVII, "The Jews under Persian and Greek Kings"

LESSON XVI

The Persian Period: 500-400 B.C. (Continued)

Literature: Second Isaiah, Nehemiah

*Montefiore: *Bible for Home Reading*, Part I, "Cyrus and the Second Isaiah," Chapter XVIII

Kent: *A History of the Jewish People*, Part II, "The Conquest of Babylon and the Policy of Cyrus," pp. 120-125

McFadyen: *The Messages of the Prophetic and Priestly Historians* (Scribner's), Sanders and Kent, editors

V. "Introduction to Ezra—Nehemiah," pp. 314-318

VI. "The Restoration" (Ezra and Nehemiah), pp. 321-334

1. The Return (Ezra, 1 to 6), pp. 321-323

2. The Work of Nehemiah (Neh. 1 to 7:11 to 13), pp. 323-329

3. The Work of Ezra (Ezra 7 to 10; Neh. 8 to 10)

Kent: *The Growth and Contents of the Old Testament*, "The Original Sources and Historical Value of Ezra—Nehemiah," pp. 77-82

LESSON XVII

The Persian Period: 500-400 B.C. (Continued)

Literature Zechariah, Second Isaiah, Malachi, Psalms

*Kent: *Makers and Teachers of Judaism*: "Zechariah's Visions and Encouraging Addresses," pp. 43-52; "Israel's Training and Destiny," pp. 53-63; "Conditions and Problems within the Judean Community," pp. 63-72

Montefiore: *Bible for Home Reading*, Part II, pp. 1-20

Jastrow, M.: *The Song of Songs* (Lippincott Co.)

LESSON XVIII

The Greek Period: 400-300 B.C.

Literature: First Six Books (Hexateuch) Edited and Blended with the Priestly Law. The "Law" Completed. Joel, parts of Isaiah

- *Montefiore: *Bible for Home Reading*, Part II, pp. 9-20
- *Kent: *Makers and Teachers of Judaism*, "The Jews under their Greek Rulers," pp. 146-154
- Kent: *A History of the Jewish People*, Part III, "The Greek Period in Jewish History," pp. 271-283
- McFadyen: *The Messages of the Prophetic and Priestly Historians*, "A Plea for the Non-Israelite" (Ruth), pp. 336-338, Sanders and Kent, editors

LESSON XIX

The Greek Period—Egyptian Control: 300-200 B.C.

Persecutions of Antiochus Epiphanes and the Maccabean Revolt: 200-100 B.C.

Literature: Jonah, Zechariah 9-14; Chronicles, Ezra, Nehemiah, Proverbs, Ecclesiastes, Septuagint, Daniel, Esther, Compilation and Completion of the Psalms, Maccabees, Wisdom, Tobit, Completion of the Canon

- Montefiore: *Bible for Home Reading*, Part II, Section IV, pp. 424-653; 655-678; 681-729
- *Kent: *Makers and Teachers of Judaism:*
 - "The Different Currents of Thought in Judaism during the Greek Period," pp. 167-176
 - "The Causes of the Maccabean Struggle," pp. 186-193
 - "The Effect of Persecution upon the Jews," and "The Victories That Gave the Jews Religious Liberty," pp. 194-214
- Kent: *A History of the Jewish People* (Babylonian, Persian and Greek Periods), pp. 323-330; "The Supreme Crisis of Judaism," "The Great Victory of Judaism," pp. 331-340
- Sanders and Kent: *The Messages of the Bible* series. Ruth and Esther: pp. 335-345

LESSON XX

The Wisdom Literature—Proverbs, Ecclesiastes and Job

- *Montefiore: *The Bible for Home Reading*, Part II, The Book of Proverbs, pp. 21-48; Koheleth or Ecclesiastes, pp. 208-235; The Book of Job, pp. 115-206
- *Kent: *The Growth and Contents of the Old Testament.*

The History of Wisdom Literature

- I. The Work of Israel's Wise Men or Sages, pp. 255-264
 - II. The Literary Activity of Israel's Wise Men or Sages, pp. 265-268
 - III. The History and Point of View of the Book of Ecclesiastes, pp. 269-273
 - IV. Ben Sira's Guide-Book to Right Living, pp. 274-284
 - V. The Problem and the History of the Book of Job, pp. 285-294
- Kent: *Makers and Teachers of Judaism* (Historical Bible), "The Problem of Suffering and the Book of Job," pp. 72-95
 Bittenwieser, M.: *The Book of Job* (Macmillan)
 Jastrow, M.: *The Gentle Cynic* (Lippincott)
 — *The Book of Job* (Lippincott)
 Sanders and Kent (editors): *The Messages of the Bible*. VI. *The Messages of the Sages*

Bible and Biblical History

For Students:

- **The Bible*. Jewish Publication Society, Philadelphia, 1917
 Montefiore: *The Bible for Home Reading*, Parts I and II (Macmillan & Co.), London, 1920
 Kent, Charles Foster: *The Historical Bible* (Scribner's), New York, 1908
1. Heroes and Crises of Early Hebrew History
 2. The Kings and Prophets of Israel and Judah
 3. Makers and Teachers of Judaism
- Cornill, C.: *The Prophets of Israel* (Open Court), Chicago, 1917

Reference Books:

- Hastings, J.: *A Dictionary of the Bible*, five volumes (Scribner's), New York, 1903-1904, complete in one volume
The Jewish Encyclopedia (Funk & Wagnalls), New York, 1901-1905

Consult articles relating to books in the Bible, to persons, places, and events.

Collateral Reading: Those who desire to deepen their knowledge of the Bible are urged to read the following, or at least some of them:

- *Barton, G. A.: *The Religion of Israel* (Macmillan), New York, 1918

- *Barton, G. A.: *Archeology and the Bible*, American Sunday School Union, Philadelphia, 1916
- Buttenwieser, M.: *The Prophets of Israel* (Macmillan), New York, 1914
- Dobschutz, E. von: *The Influence of the Bible on Civilization*
- Moulton, Richard G.: *A Short Introduction to the Literature of the Bible* (D. C. Heath & Co.), Boston, 1909
- Friedlander, I.: *The Political Ideal of the Prophets*, "Past and Present, a Collection of Jewish Essays" (The Ark Publishing Co.), Cincinnati, 1919
- Schechter, S.: *Seminary Addresses*. "Higher Criticism—Higher Anti-Semitism," p. 9 ff. (Ark Publishing Co.), Cincinnati
- Driver, S. R.: *Introduction to the Literature of the Old Testament* (Scribner's), New York, 1908
- The Cambridge Bible
- The International Critical Commentary
- Kittel, R. A.: *History of the Hebrews*, two volumes, London, 1895
- Cornill, Carl Heinrich: *History of the People of Israel* (Open Court Pub. Co.), Chicago, 1917
- Box, G. H.: *A Short Introduction to the Old Testament* (Bell and Daldy); *Literature of the Old Testament* (Rivington), 1909
- Ottley, R. L.: *Short History of the Hebrews* (Cambridge University Press), 1901
- Toy, C. H.: "*The History of the Religion of Israel*" (Boston, Unitarian Sunday School Society), 1883
- The Cambridge Bible for Schools (Cambridge University Press)
- The Century Bible, 1904
- Frazer, J. G.: *Folklore in the Old Testament* (Macmillan), 1918
- Harper, H. A.: *The Bible and Modern Discoveries*
- Pinches, T. G.: *The Old Testament in the Light of the Historical Records of Assyria and Babylonia*, third edition, 1908
- Wallis, Louis: *Sociological Study of the Bible* (Cambridge University Press), 1912
- Peters, John P.: *Bible and Spade* (Scribner's), New York, 1922
- Montefiore, C. G.: *The Old Testament and After*; pp. 3–200 (Macmillan)
- Bewer, J. A.: *The Literature of the Old Testament in its Historical Development* (Columbia University Press), fourth edition, 1928. (This book is of great value to the student and teacher alike.)

M

REPORT OF AUDITORS

Exhibit "A"

SUMMARY OF ALL CASH RECEIPTS & DISBURSEMENTS

For the Fiscal Year Ended June 10, 1930

Cash Balance—Steiner Bros. Bank, June 11, 1929.....\$18,546.29
(Birmingham, Alabama)

Receipts

Relief Fund, Schedule #1....\$21,572.47

General Fund, Schedule #2... 2,188.15

Publication Fund, Schedule
#3..... 19,839.52Lucius N. Littauer Fund,
Schedule #4..... 6,008.10Horace Wolf Social Justice
Fund, Schedule #5..... 500.00

Total Receipts.....\$50,108.24

Disbursements

Relief Fund, Schedule #1....\$ 7,460.50

General Fund, Schedule #2... 38,329.33

Publication Fund, Schedule
#3..... 9,022.42Lucius N. Littauer Fund,
Schedule #4..... 7,000.00Horace Wolf Social Justice
Fund, Schedule #5.....

Total Disbursements.....\$61,812.25

Excess of Disbursements over Receipts.... 11,704.01

Checks issued to Dr. Maggid returned and
voided—see Bank reconciliation schedule 125.00 11,579.01Cash Balance June 10, 1930, The Foreman
State National Bank, Chicago, Illinois.....\$ 6,967.28

Exhibit "B"

SUMMARY OF FUNDS—FISCAL

	RELIEF	GENERAL	PUBLI- CATION
Balance in Fund—June 11, 1929.....	\$118,799.16	\$68,797.13	
Receipts, June 11, 1929, to June 11, 1930..	21,572.47	2,188.15	\$19,839.52
Total Balances and Receipts.....	\$140,371.63	\$70,985.28	\$19,839.52
Disbursements, June 11, 1929, to June 10, 1930.....	7,460.50	38,329.33	9,022.42
Balance.....	\$132,911.13	\$32,655.95	\$10,817.10
Add: Increase in Securities.....		24,000.00	
Transference of Funds from Publication to General Fund.....		10,817.10	10,817.10*
Checks D. Maggid Voided.....	125.00		
Balance in Funds, June 10, 1930 ..	\$133,036.13	\$67,473.05	

SUMMARY OF BALANCES

Relief Fund.....	\$133,036.13
General Fund.....	67,473.05
Horace Wolf Social Justice Fund.....	1,700.00
Lucien N. Littauer Fund.....	258.10
Total Funds.....	\$202,467.28

* See note on page 472, Schedule 3.

YEAR ENDED JUNE 10, 1930

HORACE WOLF SOCIAL JUSTICE	LUCIUS N. LITTAUER	TOTAL	IN CASH	IN BONDS
\$1,200.00	\$1,250.00	\$190,046.29	\$18,546.29	\$171,500.00
500.00	6,008.10	50,108.24	50,108.24	
\$1,700.00	\$7,258.10	\$240,154.53	\$68,654.33	\$171,500.00
	7,000.00	61,812.25	61,812.25	
\$1,700.00	\$ 258.10	\$178,342.28	\$ 6,842.28	\$171,500.00
		24,000.00		24,000.00
		125.00	125.00	
\$1,700.00	\$ 258.10	\$202,467.28	\$ 6,967.28	\$195,500.00

Exhibit "A"
Schedule 1

SUMMARY OF FUNDS

Fiscal Year Ended June 10, 1930

Accounting of Funds

Bonds.....\$195,500.00

Cash Foreman National Bank

Chicago, Illinois..... 6,967.28

Total Funds—To Exhibit B.....\$202,467.28

Exhibit "A"
Schedule 1

RELIEF FUND

Balance, June 11, 1929.....\$118,799.16

Receipts

Committee on Solicitation
of Funds a/c Fiscal Year

June 10, 1929.....\$ 2,110.00

Contributions Solicitations. 10,044.53

½ of Dues Paid..... 772.50

Bank Interest..... 203.85

Interest on Bonds. 8,441.59

21,572.47

\$140,371.63

Disbursements:

Solicitation of Funds.....\$ 50.50

Dr. J. Morgenstern..... 500.00

Pensions, Paid..... 6,910.00

Total Disbursements..... 7,460.50

Balance in Fund, June 10, 1930—Exhibit B . \$132,911.13

Exhibit "A"
Schedule 2
Folio 1

GENERAL FUND

For the Fiscal Year Ended June 10, 1930

Balance in Fund, June 11, 1929.....\$68,797.13

Receipts:

One-half Dues.....\$ 772.50

Sale of Securities... 1,012.50

Tours Comm.

Center..... 403.15

\$ 2,188.15

Transfer from Pub-

lication Fund... 10,817.10

Total Receipts..... 13,005.25

\$81,802.38

Disbursements:

President's Office Expense

Stationery, Printing,

Postage, etc.....\$ 129.87

Stenographer..... 560.00 \$ 689.87

Recording Secretary's Office Expense

Stationery, Printing,

Postage, etc..... 477.43

Stenographer..... 175.00 652.43

Corresponding Secretary's Office Expense

Stationery, Printing,

Postage, etc..... 17.04

Stenographer..... 195.00 212.04

Treasurer's Office Expense

Stationery, Printing,

Postage, etc..... 104.48

Stenographer..... 115.00 219.48

Other Disbursements

Yearbook.	2,086.72	
Convention Expense.	1,107.47	
Auditing Treasurer's Books	50.00	
Programs, etc.	16.75	
General Printing Expense.	242.94	
Committee Expense.	667.37	
Social Justice Commission.	528.73	
Executive Board Meeting.	22.00	
Solicitation of Funds		
Committee.	258.55	
Steiner Bros. Bank Trustee		
Charge.	101.91	
Neumark Essays.	713.34	
David Levy, Hymnal		
Committee.	32.00	
Committee International		
Peace, Goodwill, etc.	174.96	6,002.74
Miscellaneous Disbursements per		
Folio 2.	5,770.15	
Investments.	25,617.85	
		38,329.33
Excess receipts over disbursements.	43,473.05	
Add: Increase in Investments.	24,000.00	
		\$67,473.05

Exhibit "A"
Schedule 2
Folio 2

GENERAL FUND

For the Fiscal Year Ended June 10, 1930—*Continued*

Miscellaneous Disbursements:

M. Roseman Biography of Jellinek.....	\$ 50.00
World Union for Progressive Judaism.....	1250.00
National Federation of Religious Liberals...	25.00
Rabbi Sommers Tours France.....	423.15
Insurance (Samuels & Marx).....	2.00
Dues to American School of Oriental Research.....	100.00
Academie Wissenschaft (Berlin).....	120.00
Die Wahrheit, Vienna.....	100.00
Grosse Jud. National Biographie.....	100.00
Beth-Jacob Schobes School.....	100.00
Yiddish Scientific Institution of Wilna.....	100.00
Theological Seminary of Vienna.....	300.00
Theological Seminary of Budapest.....	300.00
Hebrew Teachers College, Palestine.....	100.00
Dr. Faitlovich Pro Falasha Committee....	100.00
Prof. Ludwig Blau.....	50.00
Subsidy through Dr. Kohut to worthy scholar.....	200.00
Dr. Hyamson Subvention.....	25.00
Hadoar.....	50.00
Dr. B. Levin, Palestine, Subvention.....	250.00
A. Kahana, Subvention.....	250.00
Portuguese Committee.....	250.00
Subvention Prof. Samuel Krauss.....	50.00
Subvention Prof. A. Schwartz.....	50.00
Subvention Krauss & Schwartz.....	200.00
Rabbi I. Nissenbaum, Warsaw.....	300.00
Rabbi E. Rivlin.....	275.00
Dr. David Maggid.....	125.00
Dr. Samuel Cohon, Publication Holtzhausen, Vienna.....	500.00
Dr. Henry Englander (Archives).....	25.00

Total Miscellaneous carried to Folio #1..... \$5,770.15

Exhibit "A"
Schedule 3

PUBLICATION FUND

Balance in Fund, June 11, 1929.....	\$13,583.46
Receipts during Year.....	19,839.52

 \$33,422.98

Disbursements

Publication of Hymnals.....	\$2,154.27
Publication Committee Expense.....	165.18
Solicitation of Funds.....	24.00*
Prayer Books.....	2,143.74
Neumark Essays.....	704.00*
Yearbook.....	2,485.42*
Kingsport Press Voucher 5334—no description.....	921.04
Honoraria Composers.....	220.00
Kogan Printing Co. Social Justice Committee.....	107.23*
Miscellaneous.....	97.54

 \$ 9,022.42

 \$24,400.56

Transferred to General Account—June 10, 1929. 13,583.46

 Transferred to General Account—June 10, 1930. \$10,817.10

Note. Items marked * totaling \$3,320.65 wrongly charged to Publications.
Balance should be \$14,137.75.—EDITOR.

Exhibit "A"
Schedule 4

LUCIUS N. LITTAUER FUND

Balance in Fund, June 11, 1929.....	\$1,250.00
Receipts During Year.....	6,008.10
	\$7,258.10

Disbursements

Restoration of Organ, Jacobson	
Synagog.....	\$ 500.00
M. Roseman Jellinek Biography... ..	50.00
Academie Wissenschaft.....	1,250.00
Dr. B. C. Ehrenreich.....	100.00
Dr. Karber.....	500.00
Gesellschaft zur Forderung	
der Wiss. d. Jud.....	1,200.00
Dr. B. Lewin.....	750.00
Dr. Enelow (Falasha Fund).....	1,000.00
Dr. Kuhn.....	100.00
Dr. Waxman.....	250.00
Mrs. Prof. Ludwig Blau.....	200.00
A. Kahana.....	250.00
Dr. S. Winniger.....	100.00
Portuguese Committee.....	500.00
Yiddish Scientific Institute of	
Wilna.....	250.00

Total Disbursements.....

\$7,000.00

Balance in Fund, June 10, 1930.....\$258.10

Exhibit "A"
Schedule 5

HORACE WOLF SOCIAL JUSTICE FUND

Balance to the Credit of Fund, June 11, 1929.....	\$1,200.00
Receipts During Year.....	500.00
Balance in Fund, June 10, 1930.....	\$1,700.00

Exhibit "A"
Schedule 6

BANK RECONCILIATION

June 10, 1930

Balance as per Bank Statement.....	\$22,115.68
Less: Outstanding Checks (as below).....	15,273.40
Balance per Books.....	\$ 6,842.28
Plus vouchers # 5245-5295-5327-5372-5269 payable to Rev. David Maggid, returned and voided—see Ex- hibit A.....	125.00
	<u>\$ 6,967.28</u>

OUTSTANDING CHECKS AS OF JUNE 10, 1930

NUMBER	AMOUNT	NUMBER	AMOUNT
*5237.....	\$ 25.00	6002.....	\$ 40.00
5245.....	25.00	6008.....	25.00
5260.....	35.00	6016.....	74.30
5269.....	25.00	6024.....	35.00
5286.....	35.00	6028.....	6.50
5295.....	25.00	6027.....	200.00
5327.....	25.00	6029.....	111.30
5372.....	25.00	6030.....	8.25
5411.....	350.00	6031.....	6.00
5484.....	50.00	6032.....	10.85
5551.....	50.00	6033.....	3.50
5564.....	60.00	6034.....	12,514.93
5585.....	250.00	6035.....	500.00
5593.....	500.00	6036.....	7.77
5594.....	250.00	6056.....	25.00

	\$15,298.40
*Less: \$25.00 item on Bank Statement, no voucher . . .	25.00
	<u>\$15,273.40</u>

Isaac Mayer Wise

Founder of the

Central Conference of
American Rabbis

and

First President

1889-1900

DECEASED MEMBERS

AARON, ISRAEL, Buffalo, N. Y.....	1912
ADLER, SAMUEL, New York City.....	1891
ADLER, LIEBMAN, Chicago, Ill.....	1892
ANSPACHER, ABRAHAM S., Hazelton, Pa.....	1927
BAUER, SOLOMON H., Chicago, Ill.....	1913
BENJAMIN, RAPHAEL, Brooklyn, N. Y.....	1907
BERKOWITZ, HENRY, Philadelphia, Pa.....	1923
BERNSTEIN, LOUIS, Baltimore, Md.....	1922
BIEN, HENRY M., Vicksburg, Miss.....	1895
BIRKENTHAL, HERMAN, Hamilton, Ont.....	1893
BLAUSTEIN, DAVID, New York City.....	1912
BLAU, JOEL, London, England.....	1927
BLUM, ABRAHAM, New York City.....	1921
BLOCH, JACOB, Portland, Ore.....	1916
BOGEN, JOSEPH, Jackson, Tenn.....	1919
BONNHEIM, BENJAMIN A., Cincinnati, O.....	1909
CANTOR, BERNARD, New York City.....	1920
CARO, VICTOR, Milwaukee, Wis.....	1912
CHUMACEIRO, H. J. M., Curacao, D. W. I.....	1905
COHEN, OSCAR J., Mobile, Ala.....	1901
DEUTSCH, GOTTHARD, Cincinnati, O.....	1921
DEINARD, SAMUEL M., Minneapolis, Miss.....	1921
ELKIN, MEYER, Hartford, Conn.....	1915
ELLINGER, EMIL, San Diego, Cal.....	1928
FELDMAN, EPHRAIM, Cincinnati, O.....	1910
FELSENTHAL, BERNARD, Chicago, Ill.....	1908
FEUERLICHT, DAVID, Owensboro, Ky.....	1897
FEUERLICHT, JACOB, Chicago, Ill.....	1920
FISCHER, E. K., Chattanooga, Tenn.....	1903
FRANK, JULIUS, Reading, Pa.....	1929
FRANKEL, BENJAMIN, Champaign, Ill.....	1927
FRIEDLANDER, JOSEPH, Plainfield, N. J.....	1917
GERECHTER, EMANUEL, Appleton, Wis.....	1926
GOODIS, DAVID, Great Neck, L. I., N. Y.....	1930

GOTTHEIL, GUSTAV, New York City.....	1903
GRIES, MOSES J., Cleveland, O.....	1918
GROSSMAN, IGNATZ, Chicago, Ill.....	1897
GROSSMAN, LOUIS, Cincinnati, O.....	1926
GROSSMAN, RUDOLPH, New York City.....	1927
GUTTMAN, ADOLPH, Syracuse, N. Y.....	1927
GUTTMACHER, ADOLF, Baltimore, Md.....	1915
HARRIS, MAURICE H., New York City.....	1930
HARRISON, LEON, St. Louis, Mo.....	1928
HECHT, SIGMUND, Los Angeles, Cal.....	1925
HELLER, MAXIMILLIAN, New Orleans, La.....	1929
HERZ, JOSEPH, Columbus, Miss.....	1909
HESS, EMANUEL L., St. Paul, Minn.....	1907
HIRSCH, EMIL G., Chicago, Ill.....	1923
ISAACS, ABRAM S., Paterson, N. J.....	1920
JACOBSON, JACOB S., Chicago, Ill.....	1911
JESSELSON, FELIX W., Grand Rapids, Mich.....	1920
JOSEPH, ISRAEL, Montgomery, Ala.....	1897
KAISER, ALOIS, Baltimore, Md.....	1908
KAPLAN, SAMUEL S., East Orange, N. J.....	1929
KLEIN, DAVID, Brooklyn, N. Y.....	1926
KOHLER, KAUFMANN, New York City.....	1926
KRAUSKOPF, JOSEPH, Philadelphia, Pa.....	1923
LANDAU, JACOB H., Las Vegas, N. M.....	1919
LANDSBERG, MAX, Rochester, N. Y.....	1928
LAZARUS, ABRAHAM, Houston, Tex.....	1900
LEUCHT, ISAAC L., New Orleans, La.....	1914
LEUCHT, JOSEPH, Newark, N. J.....	1920
LEVY, ABRAHAM R., Chicago, Ill.....	1915
LEVY, JOSEPH LEONARD, Pittsburgh, Pa.....	1917
LEVY, M. S., San Francisco, Cal.....	1916
LEWINTHAL, ISIDORE, Nashville, Tenn.....	1922
LOWENBERG, WILLIAM, Philadelphia, Pa.....	1929
LOWENSTEIN, AARON, Chicago, Ill.....	1901
MACHOL, MICHAEL, Cleveland, O.....	1912
MANNHEIMER, SIGMUND, Cincinnati, O.....	1909
MAYER, ELI, Albany, N. Y.....	1920
MAYER, LIPPMAN, Pittsburgh, Pa.....	1904
MAYERBERG, JULIUS, Goldsboro, N. C.....	1928
MENDELSON, SAMUEL, Wilmington, N. C.....	1923

478 CENTRAL CONFERENCE OF AMERICAN RABBIS

MENDES, F. DeSOLA, New York City.....	1927
MESSING, AARON J., Chicago, Ill.....	1916
MESSING, HENRY J., St. Louis, Mo.....	1913
MESSING, MAYER, Indianapolis, Ind.....	1930
MEYER, MARTIN A., San Francisco, Cal.....	1923
MIELZINER, MOSES, Cincinnati, O.....	1903
MISCHKIND, LOUIS A., Wilmington, Del.....	1929
MOSES, ADOLPH, Louisville, Ky.....	1902
MOSES, ISAAC S., New York City.....	1926
NEUMARK, DAVID, Cincinnati, O.....	1924
NEWMAN, JULIUS, Chicago, Ill.....	1920
NIETO, JACOB, San Francisco, Cal.....	1929
NOOT, MEYER, Williamsport, Pa.....	1916
NORDEN, AARON, Chicago, Ill.....	1905
PEISER, SIMON, Cleveland, O.....	1925
RADIN, ADOLPH M., New York City.....	1909
SADLER, BERNARD, Easton, Pa.....	1917
SAMFIELD, MAX, Memphis, Tenn.....	1915
SAMUEL, HERBERT J., Montreal, Canada.....	1926
SCHWAB, ISAAC, St. Louis, Mo.....	1907
SCHLESINGER, MAX, Albany, N. Y.....	1919
SESSLER, MORRIS, New Orleans, La.....	1926
SILVERMAN, JOSEPH, New York City.....	1930
SOLOMON, M., Appleton, Wis.....	1892
SOLOMON, M. G., Los Angeles, Cal.....	1927
SONNENSCHNAIN, SOLOMON, St. Louis, Mo.....	1908
SPITZ, MORITZ, St. Louis, Mo.....	1921
STEMPLE, I., Yonkers, N. Y.....	1900
STERN, LOUIS, Washington, D. C.....	1919
STRAUSS, LEON, Belleville, Ill.....	1895
SZOLD, BENJAMIN, Baltimore, Md.....	1902
VOORSANGER, JACOB, San Francisco, Cal.....	1908
WECHSLER, JUDAH, Indianapolis, Ind.....	1907
WEISS, L., Bradford, Pa.....	1909
WINTNER, LEOPOLD, Brooklyn, N. Y.....	1923
WISE, ISAAC M., Cincinnati, O.....	1900
WOLFENSTEIN, SAMUEL, Cleveland, O.....	1921
YOUNGERMAN, MORRIS H., Charleston, W. Va.....	1924
ZIRNDORF, HEINRICH, Cincinnati, O.....	1921

PAST PRESIDENTS

Isaac M. Wise.....	1889-1900
Joseph Silverman.....	1900-1903
Joseph Krauskopf.....	1903-1905
Joseph Stolz.....	1905-1907
David Philipson.....	1907-1909
Maximillian Heller	1909-1911
Samuel Schulman.....	1911-1913
Moses J. Gries.....	1913-1915
William Rosenau.....	1915-1917
Louis Grossman.....	1917-1919
Leo M. Franklin.....	1919-1921
Edward N. Calisch.....	1921-1923
Abram Simon.....	1923-1925
Louis Wolsey.....	1925-1927
Hyman G. Enelow.....	1927-1929
David Lefkowitz.....	1929-

CONVENTIONS OF THE CONFERENCE

1889.....	Detroit, Mich.	1924.....	Cedar Point, O.
1890.....	Cleveland, O.	1925.....	Cincinnati, O.
1891.....	Baltimore, Md.	1926.....	Asheville, N. C.
1892.....	New York, N. Y.	1927 (Special).....	Cleveland, O.
1892.....	Washington, D. C.	1927.....	Cape May, N. J.
1893.....	Chicago, Ill.	1928.....	Chicago, Ill.
1894.....	Atlantic City, N. J.	1929.....	Detroit, Mich.
1895.....	Rochester, N. Y.	1930.....	Providence, R. I.
1896.....	Milwaukee, Wis.	Atlantic City, N. J., 1894, 1898, 1913	
1897.....	Montreal, Canada	Baltimore, Md.....	1891, 1912
1898.....	Atlantic City, N. J.	Buffalo, N. Y.....	1900, 1917
1899.....	Cincinnati, O.	Cape May, N. J., 1922, 1923, 1927	
1900.....	Buffalo, N. Y.	Cedar Point, O.....	1924
1901.....	Philadelphia, Pa.	Charlevoix, Mich.....	1910, 1915
1902.....	New Orleans, La.	Chicago, Ill.....	1893, 1918, 1928
1903.....	Detroit, Mich.	Cincinnati, O.....	1899, 1919, 1925
1904.....	Louisville, Ky.	Cleveland, O.....	1890, 1905, 1927
1905.....	Cleveland, O.	Detroit, Mich.....	1889, 1903,
1906.....	Indianapolis, Ind.		1914, 1929
1907-1908.....	Frankfort, Mich.	Frankfort, Mich.....	1907, 1908
1909.....	New York, N. Y.	Indianapolis, Ind.....	1906
1910.....	Charlevoix, Mich.	Louisville, Ky.....	1904
1911..	St. Paul-Minneapolis, Minn.	Milwaukee, Wis.....	1896
1912.....	Baltimore, Md.	Minneapolis-St. Paul.....	1911
1913.....	Atlantic City, N. J.	Montreal, Canada.....	1897
1914.....	Detroit, Mich.	New Orleans, La.....	1902
1915.....	Charlevoix, Mich.	New York, N. Y.....	1892, 1909
1916.....	Wildwood, N. J.	Philadelphia, Pa.....	1901
1917.....	Buffalo, N. Y.	Providence, R. I.....	1930
1918.....	Chicago, Ill.	Rochester, N. Y.....	1895, 1920
1919.....	Cincinnati, O.	St. Paul-Minneapolis.....	1911
1920.....	Rochester, N. Y.	Washington, D. C.....	1892, 1921
1921.....	Washington, D. C.	Wildwood, N. J.....	1916
1922-1923.....	Cape May, N. J.		

LIST OF MEMBERS

HONORARY MEMBER

Montefiore, Claude G., M. A., D.Litt., D.D., 42 Portman Sq., W. 1,
London, England.

ACTIVE MEMBERS

- Aaronsohn, Michael, A. B., Rabbi, Field Representative, U. A. H. C.,
318 Forest Ave., Cincinnati, Ohio.
- Abels, Moses J. S., M. A., Rabbi, Temple Emanu-El of Boro Park,
14th Ave. and 49th St., Brooklyn, N. Y.
- Abelson, Alter, Rabbi, 30 Jefferson Ave., Lynbrook, Long Island,
New York.
- Abrams, Samuel Joshua, M. A., Rabbi, Temple Ohabei Shalom, 12
Fuller St., Brookline, Mass.
- Ackerman, William, M. A., Rabbi, Congregation Beth Israel, 1112
24th Ave., Meridian, Miss.
- Alexander, David, A. B., Rabbi, Akron Hebrew Congregation, 944
Amelia Ave., Akron, O.
- Alper, Michael, Rabbi, Educational Director Hebrew Orphan
Asylum, 547 W. 147th St., New York City.
- Andermann, Zwi, Ph. D., Rabbi, Temple Emanuel, 266 Grand Ave.,
Englewood, N. J.
- August, Garry J., Rabbi, Temple Israel, Gary, Ind.
- Bamberger, Bernard J., A. B., D. D., Rabbi, Congregation Beth
Emeth, 206 State Street, Albany, N. Y.
- Barasch, Nathan E., Rabbi, Augusta, Ga.
- Barnston, Henry, Ph. D., Rabbi, Congregation Beth Israel, 1919
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- Rosenbaum, David, M. A., Ph. B., Rabbi, Temple Judea, 1227 Independence Blvd., Chicago, Ill.
- Rosenberg, Adolph, Rabbi, Congregation Beth Zion, P. O. Box 286, Bradford, Pa.
- Rosenblum, William F., A. B., LL. B., Rabbi, Temple Israel of City of New York, 202 W. 91st St., New York City.
- Rosenzweig, Efraim M., A. B., Rabbi, 558 W. Macon St., Decatur, Illinois.
- Rosenthal, Frank L., Rabbi, Congregation B'nai Israel, Box 354, Columbus, Ga.
- Rosenthal, Isidore, A. B., Rabbi, 118 N. Prince St., Lancaster, Pa.
- Rosenwasser, Herman, A. B., Rabbi, 166 Palm Ave., San Francisco, Calif.
- Rosinger, Samuel, Rabbi, Temple Emanuel, 1520 Broadway, Beaumont, Texas.
- Rothstein, Leonard J., A. B., Rabbi, Congregation Beth Elohim, Park Central Hotel, 7th Ave. and 56th St., New York City.
- Rubenstein, Charles A., M. A., Rabbi, Baltimore, Md.
- Rudin, Jacob Philip, B. A., Rabbi, Temple Beth El. Great Neck, New York.
- Rypins, Frederick I., A. B., Rabbi, Temple Emanuel, 3 Virginia Ave., S. R. Roanoke, Va.
- Rypins, Isaac L., B. L., Rabbi, 1900 Washington St., Apt. 603, San Francisco, Calif.

- Ruskin, Albert Akiba, M. A., Ph. D., Rabbi, 1501 Nelson Ave., New York City.
- Sale, Samuel, Rabbi Emeritus, Congregation Shaare Emeth, 5115 Westminster Place, St. Louis, Mo.
- Salzman, Marcus, A. B., Ph. D., Rabbi, Congregation B'nai B'rith, 94 W. Ross St., Wilkes-Barre, Pa.
- Sanders, Ira E., M. A., Rabbi, Congregation B'nai Israel, 421 Broadway, Little Rock, Ark.
- Sarasohn, Israel Joshua, M. A., Rabbi, Congregation B'nai Jeshurun, P. O. Box 125, Leavenworth, Kan.
- Schanfarber, Tobias, A. B., Rabbi, Congregation Anshe Mayriv, 5042 Drexel Boulevard, Chicago, Ill.
- Schenk, Max, A. B., Rabbi, Temple Judah, 401 S. E., 22nd St., Cedar Rapids, Ia.
- Schorr, Henry A., A. B., Rabbi, Temple Adath Israel, 130 W. 79th St., New York City.
- Schreiber, Emanuel, Rabbi, 520 S. Mariposa St., Los Angeles, Calif.
- Schulman, Samuel, A. B., D. D., D. H. L., Rabbi, Congregation Emanu-El, 27 W. 72nd St., New York City.
- Schwartz, Lawrence W., M. A., Rabbi, White Plains Jewish Community Center, 44 Quarropas St., White Plains, N. Y.
- Schwartz, Samuel, A. B., T. M., Rabbi, Washington Blvd. Temple, 23 N. Karlov Ave., Chicago, Ill.
- Schwartz, William B., A. B., Rabbi, Temple Israel of Far Rockaway, 870 Woodmere Pl., Woodmere, L. I.
- Schwarz, Jacob D., A. B., Rabbi, Assistant Secretary, U. A. H. C., Kemper Lane Hotel, Cincinnati, O.
- Segel, Alexander D., M. A., Rabbi, Temple Beth Israel, Box 170, York, Pa.
- Segel, Louis J., Rabbi, B. A. (Cincinnati, Ohio.)
- Shankman, Jacob K., M. A., Rabbi, Congregation B'rith Shalom, 96 First St., Troy, N. Y.
- Shillman, Samuel R., A. B., Rabbi, Congregation Sinai, 116 N. Purdy St., Sumter, S. C.
- Shinedling, Abraham I., Rabbi, 744 E. 18th St., Paterson, N. J.
- Shulman, Charles E., Rabbi, Eoff St. Temple, Box 238, Wheeling, W. Va.
- Silber, Mendel, Rabbi, Congregation Gates of Prayer, 4735 Carondelet St., New Orleans, La.
- Silberfield, Julius, Rabbi, Congregation B'nai Abraham, 32 Ingraham Place, Newark, N. J.
- Silver, Abba Hillel, D. D., Litt. D., Rabbi, The Temple, Ansel Road, Cleveland, O.

- Simon, Abram, Ph. D., D. H. L., Rabbi, Washington Hebrew Congregation, 3722 Harrison St., Washington, D. C.
- Singer, Jacob, M. A., Ph. D., Rabbi, Temple Mizpah, 1615 Morse Ave., Chicago, Ill.
- Siskin, Edgar E., Rabbi, Mishkan Israel, Orange and Audubon Sts., New Haven, Conn.
- Skirball, Jack H., A. B., Rabbi, Washington Ave. Temple, J57 Donalson Arms, Evansville, Ind.
- Slonimsky, Henry, Ph. D., Professor, Institute of Religion, 40 W. 68th St., New York City.
- Smoller, Phineas, A. B., Rabbi, Fountain Ave. Temple, 1327 N. Limestone St., Springfield, O.
- Snyder, Herman Eliot, A. B., Rabbi, B'rith Sholom Congregation, 2115 S. 4th St., Springfield, Ill.
- Solomon, George, A. B., Rabbi, Congregation Mickve Israel, 20 E. Gordon St., Savannah, Ga.
- Spiegel, Adolph, Ph. D., Rabbi, 280 Westwood Ave., Long Branch, N. J.
- Starrels, Solomon Elihu, A. B., Rabbi, Liberal Jewish Synagog, 28 St. Johns Wood Rd., London, N. W. 3, England.
- Stein, Bert, A. B., Rabbi, Congregation Beth El, Hotel Fort Steuben, Steubenville, O.
- Stein, Salo, Rabbi, Welfare Island, New York City.
- Steinbach, Alexander Alan, Rabbi, Temple Beth El, 621 Princess Anne Rd., Norfolk, Va.
- Stern, Harry Joshua, A. B., Rabbi, Temple Emanu-El, 4128 Sherbrooke St., W., Montreal, Canada.
- Stern, Nathan, M. A., Ph. D., Rabbi, West End Synagog, 201 W. 79th St., New York City.
- Stern, Richard M., Rabbi.
- Stern, Wm. M., A. B., Rabbi, Temple Beth-El, Box 754, South Bend, Ind.
- Stolz, Joseph, B. L., D. D., Rabbi, Isaiah-Israel Temple, 5010 Drexel Blvd., Chicago, Ill.
- Stolz, Joseph Henry, M. A., Ph. B., Rabbi, 2001½ Cheremoya Ave., Los Angeles, Cal.
- Tarshish, Jacob, M. A., Rabbi, Temple Israel, 925 Bryden Rd., Columbus, O.
- Tavel, Henry, Rabbi, Congregation Beth Emeth, 911 Washington St., Wilmington, Delaware.
- Taxay, Joseph Marshall, A. B., Rabbi, Temple Israel, 540 S. 6th St., Terre Haute, Ind.

- Tedesche, Sidney Saul, A. B., Ph. D., Union Temple of Brooklyn,
17 Eastern Parkway, Brooklyn, N. Y.
- Teitelbaum, Samuel, A. B., Rabbi, 610 N. 22nd St., Ft. Smith, Ark.
- Tepfer, John J., Rabbi, Congregation Mishkan Israel, Selma, Ala.
- Thorner, Maurice, A. B., Ph. D., Rabbi, Temple Beth-El, 2600
Boulevard, Jersey City, N. J.
- Thurman, Samuel, A. B., Rabbi, United Hebrew Temple, 420 Mel-
ville Ave., University City, St. Louis, Mo.
- Tintner, Benjamin A., M. A., Rabbi, Congregation Mount Zion, 305
West End Ave., New York City.
- Turner, Jacob, A. B., Rabbi, 4167 Ogden Ave., Chicago, Ill.
- Trachtenberg, Joshua, B. S., Rabbi, Congregation Brith Sholom, 52
N. 3rd St., Easton, Pa.
- Unger, Sidney E., A. B., Rabbi, Congregation Rodeph Shalom, 615
North Broad St., Philadelphia, Pa.
- Ungerleider, M., Rabbi, Congregation Moses Montefiore, 2600 N.
Kedzie Blvd., Chicago, Ill.
- Urich, Morris J., A. B., Rabbi, 611 Prospect, Milwaukee, Wis.
- Utschen, Joseph, M. A., Rabbi, Congregation Children of Israel, Box
568, Athens, Ga.
- Warsaw, Isadore, A. B., Rabbi.
- Waterman, Philip F., A. B., Rabbi, Congregation Emanuel, 617
Rosewood Ave., S. E., Grand Rapids, Mich.
- Weinstein, Aaron Lewis, M. A., Rabbi, Temple Israel, Hotel Whit-
man, Jamaica, L. I., New York.
- Weinstein, Jacob J., A. B., Rabbi, Congregation Sherith Israel, Cali-
fornia and Webster Sts., San Francisco, Cal.
- Weis, J. Max, A. B., Rabbi, 50 E. 58th St., New York City.
- Weiss, Harry, A. B., Rabbi, Congregation Shaarei Zedek, 3 Virginia
Place, Brooklyn, N. Y.
- Wessel, Harvey E., M. A., Rabbi, Congregation Emanuel, 1721 E.
3rd St., Duluth, Minn.
- Wise, Jonah B., A. B., Rabbi, Central Synagog, 35 E. 62nd St.,
New York City.
- Wise, Stephen S., Rabbi, Ph. D., LL. D. Free Synagog, 40 W. 68th
St., New York City.
- Witt, Louis, A. B., Rabbi, Congregation B'nai Jeshurun, 1528 N.
Euclid, Dayton, Ohio.
- Wohl, Samuel, A. B., Rabbi, Reading Road Temple, 3212 Reading
Road, Cincinnati, O.
- Wolfenson, Louis B., M. A., Ph. D., 164 Summit Ave., Providence,
R. I.

Wolk, Samuel, M. A., Rabbi, Congregation B'nai B'rith, 615 N. River St., Wilkes-Barre, Pa.

Wolsey, Louis, A. B., Rabbi, Congregation Rodeph Shalom, 615 N. Broad St., Philadelphia, Pa.

Wolk, Samuel J., M. A., Rabbi, 1 E. 65th St., New York City.

Yudelsohn, Albert B., 6153 South Park Ave., Chicago, Ill.

Zepin, George, A. B., Rabbi, Secretary, Union of American Hebrew Congregations, Merchants' Bldg., Cincinnati, O.

Zielonka, David L., A. B., Rabbi, Congregation Schaari Zedek, Tampa, Fla.

Zielonka, Martin, A. B., Rabbi, Temple Mt. Sinai, P. O. Box 1367, El Paso, Tex.

Zieger, Bernard, A. B., Rabbi, Temple Beth-El, Flint, Mich.

Zigmond, Maurice, A. B., Rabbi, Temple Emanuel, Pueblo, Cal.

LIST OF MEMBERS OF THE CENTRAL CONFERENCE OF
AMERICAN RABBIS BY STATE AND CITY

ALABAMA		
<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Birmingham	Emanu-El	Morris Newfield
Mobile	Shaarai Shomayim	Alfred G. Moses
Selma	Mishkan Israel	John J. Tepfer
ARIZONA		
Phoenix	Beth Israel	Samuel D. Hurwitz
ARKANSAS		
Fort Smith	United Hebrew	Samuel Teitelbaum
Helena	Beth El	Joseph Leiser
Hot Springs	House of Israel	A. B. Rhine
Little Rock	B'nai Israel	Ira E. Sanders
Pine Bluff	Anshe Emes	Morris Clark
CALIFORNIA		
Berkeley	Hillel Foundation	Max B. Merritt
Hollywood	Israel	Isador Isaacson
Long Beach	Israel	Harvey B. Franklin
Los Angeles	B'nai B'rith	Maxwell H. Dubin
		Sigmund Frey
		Joseph Jasin
	B'nai B'rith	Jacob K. Levin
		Edgar F. Magnin
		Emanuel Schreiber
		Joseph Henry Stolz
	Emanuel	Julius A. Leibert
Oakland	Sinai	Rudolph I. Coffee
Sacramento	B'nai Israel	Norman M. Goldburg
San Francisco	Shalom	Michael Fried
	Emanu-El	Melbourne Harris
	Emanu-El	Irving F. Reichert
	Sherith Israel	Jacob Weinstein
		Herman Rosenwasser
		Isaac L. Rypins
San Jose	Bickur Cholim	Montague N. A. Cohen
Stockton	Israel	Aaron J. Levy

COLORADO		
<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Denver	Emanuel	Wm. S. Friedman
Pueblo	Emanuel	Moise Bergman
CONNECTICUT		
Bridgeport		David Levy
	B'nai Israel	Albert L. Martin
Hartford	Beth Israel	Abraham J. Feldman
New Haven	Mishkan Israel	Edgar E. Siskin
Stanford	Beth-El	Maurice M. Mazure
		Louis J. Haas
DELAWARE		
Wilmington	Beth Emeth	Henry Tavel
DISTRICT OF COLUMBIA		
Washington	Washington Hebrew	Abram Simon
FLORIDA		
Jacksonville	Ahavath Chesed	Israel L. Kaplan
Miami	Israel	Jacob H. Kaplan
Pensacola	Beth El	Martin Friedman
Tampa	Schaarai Zedek	David L. Zielonka
West Palm Beach	Beth Israel	Carl N. Herman
GEORGIA		
Albany	B'nai Israel	Edmund A. Landau
Athens	Children of Israel	Joseph Utschen
Atlanta	Hebrew Benevolent	David Marx
Augusta	Israel	Joseph Leiser
Columbus	B'nai Israel	Frank L. Rosenthal
Macon	Beth Israel	Isaac E. Marcuson
Savannah	Mickve Israel	George Solomon
ILLINOIS		
Chicago	Board of Jew. Ed.	Samuel N. Blumenfield
	Horab	David Bronstein
		Bernard C. Ehrenrich
	South Shore	George Gresham Fox
	Kehillath Anshe	
	Maarov	Solomon B. Freehof
		N. Leon Friedless
	Sholom	Abram Hirschberg
		Louis B. Kuppin

ILLINOIS—*Continued*

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
	Isaiah Israel	Gerson B. Levi
	Emanuel	Felix A. Levy
	Beth El	Mayer Lippman
	Chicago Sinai	Louis L. Mann
	Beth Israel	Samuel F. Mendelsohn
		Julius H. Meyer
	Judea	David M. Rosenbaum
	Wash. Blvd. Temple	Samuel Schwartz
	Anshe Mayriv	Tobias Schanfarber
	Mizpah	Jacob Singer
	Isaiah Israel	Joseph Stolz
		Jacob Turner
	Moses Montefiore	M. Ungerleider
		Albert B. Yudelsohn
Decatur		Efraim M. Rosenzweig
Glencoe	North Shore	Louis J. Kopald
Peoria	Anshe Emeth	Bernard M. Dorfman
Springfield	B'rith Sholom	Herman E. Snyder

INDIANA

Anderson	Tri-City Congregation	Hirsch L. Freund
Evansville	Wash. Ave. Temple	Jack H. Skirball
Fort Wayne	Achduth Vesholom	S. H. Markowitz
Gary	Israel	Garry J. August
Hammond	Beth El	Jacob B. Krohngold
Indianapolis	Indianapolis Hebrew	Morris M. Feuerlicht
South Bend	Beth El	William M. Stern
Terre Haute	Israel	Joseph M. Taxay

IOWA

Cedar Rapids	Judah	Max Schenk
Davenport	Emanuel	Aaron H. Lefkowitz
Des Moines	B'nai Jeshurun	Eugene Mannheimer
Sioux City	Mt. Sinai	Theodore Lewis

KANSAS

Leavenworth	B'nai Jeshurun	Israel J. Sarasohn
Topeka	Beth Sholom	Irving M. Levy
Wichita		Harry R. Richmond

KENTUCKY		
<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Lexington	Adath Israel	Lawrence E. B. Kahn
Louisville	B'rith Sholom	Solomon N. Bazell
	Adath Israel	Joseph Rauch
Paducah	Israel	Morris W. Graff
LOUISIANA		
Alexandria	Gemiluth Chassodim	Albert G. Baum
Baton Rouge	B'nai Israel	Walter G. Peiser
Monroe		Israel L. Heinberg
New Orleans	Sinai	David Fichman
	Touro Synagog	Louis Binstock
	Gates of Prayer	Emil Wm. Leipziger
Shreveport	B'nai Zion	Mendel Silber
		Abram Brill
MARYLAND		
Baltimore	Baltimore Hebrew	Morris S. Lazon
	Oheb Shalom	William Rosenau
	Har Sinai Temple	Edward L. Israel
Cumberland	B'er Chayim	Chas. A. Rubenstein
		Abram V. Goodman
MASSACHUSETTS		
Boston	Ohabei Shalom	Samuel J. Abrams
	Israel	Harry Levi
		Beryl D. Cohon
Brockton	Israel	David Goldberg
Lynn	Beth El	Israel Harburg
Pittsfield	Anshe Amonine	Harry Kaplan
Swampscott		Raphael Goldenstein
Worcester	Emanuel	Levi Olan
MICHIGAN		
Ann Arbor	Hillel Foundation	Bernard Heller
Detroit	Beth-El	Leon Fram
	Beth-El	Leo M. Franklin
Flint	Beth-El	Bernard Zeiger
Grand Rapids	Emanuel	Philip F. Waterman
MINNESOTA		
Duluth	Emanuel	Harvey E. Wessel
Minneapolis	Israel	Albert G. Minda
St. Paul	Mt. Zion Hebrew	Harry S. Margolis

MISSISSIPPI		
<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Cleveland	Adath Israel	Jacob Halevi
Greenville	Hebrew Union	Samuel A. Rabinowitz
Jackson	Beth Israel	Meyer Lovitt
Meridian	Beth Israel	William Ackerman
Natchez	B'nai Israel	Louis Brav
Vicksburg	Anshe Chesed	Sol L. Kory
MISSOURI		
Kansas City	B'nai Jehuda	Harry H. Mayer
St. Joseph	B'nai Jehuda	Samuel S. Mayerberg
St. Louis	Adath Joseph	Myron M. Meyer
	Israel	Ferdinand M. Isserman
	Shaare Emeth	Samuel Sale
	Shaare Emeth	Julius Gordon
	B'nai El	Julian H. Miller
	United Hebrew	Samuel Thurman
NEBRASKA		
Lincoln	B'nai Jeshurun	Jacob J. Ogel
Omaha	Israel	Frederick Cohn
NEW JERSEY		
Atlantic City	Beth Israel	Henry M. Fisher
East Orange	Shaarey Tefilo	Marius Ranson
Englewood	Emanuel	Zwi Andermann
New Brunswick	Anshe Emeth	Maurice Hirshberg
Jersey City	Beth-El	Maurice Thorner
Long Branch	Beth Miriam	Barnett A. Elzas
Newark	B'nai Jeshurun	Adolph Zpiegel
		Solomon Foster
		Joseph Freedman
	B'nai Abraham	Julius Silberfeld
Paterson	B'nai Jeshurun	Max Raisin
		Abraham I. Shinedling
Plainfield	Shalom	A. Lincoln Krohn
Trenton	Har Sinai	Abraham Holtzberg
NEW MEXICO		
Albuquerque	Albert	Herbert I. Bloom
NEW YORK		
Albany	Beth Emeth	Bernard Bamberger
Astoria	Center of Israel	Joshua L. Goldberg
Brooklyn	Temple Emanu-El	

NEW YORK—*Continued*

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
	of Boro Park	Moses J. S. Abels
	Ahavath Sholom	Frederick Braun
	Union Temple	Simon R. Cohen
	B'nai Sholom	Marcus Friedlander
		Raphael Goldenstein
	Applied Judaism	Louis D. Gross
	Anshei Geulah	Benjamin Hoffseyer
	Beth Emeth of	
	Flatbush	Samuel J. Levinson
	Beth Elohim	Alexander Lyons
		Leo M. Reichel
	Beth Sholom—Peoples	Max Reichler
	Sinai of Brooklyn	Morris M. Rose
	Union Temple	Sidney Saul Tedesche
	Shaarei Zedek	Harry Weiss
Buffalo	Temple Beth Zion	Joseph L. Fink
Flushing	Free Synagog	Max Meyer
Great Neck		Jacob P. Rudin
Jamaica	Temple Israel	Aaron L. Weinstein
Lynbrook	Emanu-El	Adolph J. Lasker
		Alter Abelson
Mt. Vernon	Sinai Temple	Solomon A. Fineberg
		Joseph I. Gorfinkle
Newburgh	Beth Jacob	Maurice J. Bloom
New York City		Michael Alper
		Albert G. Baum
		Joshua Bloch
	Hebrew Tabernacle	Mortimer I. Bloom
	Free Synagog	Morton M. Berman
		Jacob X. Cohen
		Simon Cohen
		David Davidson
	Emanu-El	Hyman G. Enelow
	Israel	Abraham L. Feinberg
	Rodef Shalom	Mitchell S. Fisher
		Louis I. Newman
	Free Synagog	Sidney E. Goldstein
	Tremont Temple	L. Elliott Grafman
		Wm. Henry Greenburg
	Community Synagog	Gustav N. Hausmann
	Anshei Geulah	Benjamin Hoffseyer
		Pizer W. Jacobs

NEW YORK—*Continued*

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
		Theodore F. Joseph
		Bernard M. Kaplan
		George A. Kohut
	Emanu-El	Nathan Krass
		Harry L. Kronman
		Isaac Landman
	Center of Jewish Science	Clifton H. Levy
	Manhattan City Prisons	Harry S. Lewis
	Jewish Science Movement	Morris Lichtenstein
	Jewish Social Research Bureau	Harry S. Linfield
	Riverside Synagog	Edward Lissman
	Jewish Charities	Solomon C. Lowenstein
		Julius B. Maller
	U. A. H. C.	Jacob B. Pollak
	Israel	Wm. F. Rosenblum
	Beth Elohim	Leonard J. Rothstein
		Albert A. Ruskin
	Unity	Henry A. Schorr
	Emanu-El	Samuel Schulman
	Institute of Religion	Henry Slonimsky
	West End Synagog	Nathan Stern
		John J. Tepfer
	Mount Zion	Benjamin Tintner
		Salo Stein
		Isador Warsaw
		J. Max Weis
	Central Synagog	Jonah B. Wise
	Free Synagog	Stephen S. Wise
		Samuel J. Wolk
New Rochelle	Israel	Alvin S. Luchs
Niagara Falls	Beth El	Abba M. Fineberg
Rochester	B'rith Kodesh	Philip S. Bernstein
Saranac Lake	Emanuel	Samuel Perlman
Schenectady	Gates of Heaven	Jerome Rosen
Syracuse	Society of Concord	Benjamin Friedman
Troy	B'rith Shalom	Jacob K. Shankman
White Plains	Jewish Com. Center	Lawrence W. Schwartz
Woodmere	Israel	Wm. B. Schwartz

NORTH CAROLINA

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Asheville	Beth Ha-Tephillah	Moses P. Jacobson
Goldsboro	Oheb Sholom	Iser Freund
Greensboro	Emanuel	Milton Ellis
Raleigh	Beth Or	Arthur S. Mont
Wilmington	Israel	Benjamin Kelson

OHIO

Akron	Akron Hebrew	David Alexander
Canton	Canton Hebrew	Chas. B. Latz
Cincinnati	Plum St. Temple	James G. Heller
		Chas. S. Levi
	Bene Israel	David S. Nathan
	Bene Israel	David Philipson
	Reading Road	Victor E. Reichert
	Hebrew Union College	Samuel Wohl
		Julian Morgenstern
		Israel Bettan
		Sheldon Blank
		Moses Bittenwieser
		Samuel S. Cohon
		Abraham Cronbach
		Henry Englander
		Sol B. Finesinger
		Nelson Glueck
		Abraham Zevi Idelsohn
		Jacob Z. Lauterbach
		Jacob Mann
		Jacob R. Marcus
		Walter E. Rothman
	Union of American Hebrew Congrega- tions	George Zepin
		Michael Aaronsohn
		Louis I. Egelson
		Gustave F. Falk
		Jacob D. Schwarz
Cleveland	Euclid Ave. Temple	Barnet R. Brickner
	Tifereth Israel	Leon I. Feuer
	Regional Rabbi	Philip W. Jaffa
	Adath Jeshurun	Jacob Klein
		Leo M. Reich
	The Temple	Abba Hillel Silver
Columbus	B'nai Brith Hillel	Lee J. Levinger

OHIO— <i>Continued</i>		
<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Dayton	Israel	Jacob Tarshish
	B'nai Jeshurun	Samuel J. Harris
Springfield	Fountain Ave. Temple	Louis Witt
	Beth El	Phineas Smaller
Steubenville		Howard L. Fineberg
		Bert Stein
Toledo	Shomer Emunim	Joseph S. Kornfeld
		Chas. J. Freund
Youngstown	Rodef Sholom	Isador E. Philo
Zanesville		Israel Klein
OKLAHOMA		
Oklahoma City	B'nai Israel	Joseph Blatt
Tulsa	Israel	Hyman A. Iola
OREGON		
Portland	Beth Israel	Henry J. Berkowitz
PENNSYLVANIA		
Allentown	Keneseth Israel	Harry Caplan
Altoona	Beth Israel	Eugene E. Hibshman
Bradford	Beth Zion	Adolph Rosenberg
Easton	B'rith Shalom	Joshua Trachtenberg
Erie	Anshe Chesed	Max C. Currick
Harrisburg	Ohev Sholom	Philip D. Bookstaber
Hazleton	Beth Israel	Jacob I. Meyer
Johnstown	Beth Zion	Maurice Feuer
Lancaster	Shaarai Shomayim	Daniel L. Davis
New Castle	Israel	Isidore Rosenthal
	Rodeph Shalom	J. B. Menkes
Philadelphia	Rodeph Shalom	Louis Wolsey
	Keneseth Israel	Sidney E. Unger
	Keneseth Israel	Wm. H. Fineshriber
	Beth Israel	Julian B. Feibelman
		Marvin Nathan
		Louis Brav
Pittsburgh	Rodef Shalom	Samuel H. Goldenson
	Rodef Shalom	B. Benedict Glazer
Reading	Ohev Sholom	Sidney L. Regner
Sunbury	Beth El	Julius Kerman
Uniontown	Israel	Henry E. Kagan
Wilkes-Barre	B'nai B'rith	Marcus Salzman
	B'nai B'rith	Samuel Wolk
Williamsport	Beth Hashalom	Charles Mantinband
York	Beth Israel	Alexander D. Segel

LIST OF MEMBERS

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RHODE ISLAND		
<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Providence	Sons of Israel and David	Samuel M. Gup Max Lasker Louis B. Wolfenson
SOUTH CAROLINA		
Charleston	Beth Elohim	Jacob S. Raisin
Sumter	Sinai	Samuel Shillman
TENNESSEE		
Chattanooga	Mizpah Congregation	Benjamin Parker
Memphis	Children of Israel	Harry W. Ettelson
Nashville	Vine St. Temple	Julius Mark
Knoxville	Beth El	Milton Greenwald
TEXAS		
Austin	Beth Israel	Samuel H. Baron
Beaumont	Emanuel	Samuel Rosinger
Dallas	Emanu-El	David Lefkowitz
El Paso	Mt. Sinai	Martin Zielonka
Fort Worth	Beth El	Harry A. Merfeld
Galveston	B'nai Israel	Henry Cohen
Houston	Beth Israel	Henry Barnston
San Antonio	Beth El	Ephraim Frisch Samuel Marks
	Agudas Achim	Samuel T. Phillips
Tyler	Beth El	Maurice Faber
Waco	Rodef Sholom	Wolfe Macht
UTAH		
Salt Lake City	B'nai Israel	Samuel H. Gordon
VIRGINIA		
Norfolk	Oheb Sholom	Louis D. Mendoza
	Beth El	Alexander A. Steinbach
Richmond	Beth Ahabah	Edward N. Calisch
	Beth Ahabah	Eugene Blachschleger
Roanoke	Israel	Frederick I. Rypins
WASHINGTON		
Seattle	Temple de Hirsch	Samuel Koch
Spokane	Emanuel	Adolph H. Fink

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WEST VIRGINIA		
<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Charleston	B'nai Israel	A. L. Goldberg
Huntington	Ohev Sholom	Abraham Feinstein
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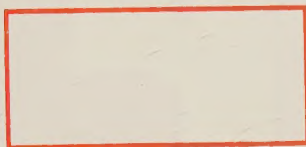
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